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the 1980s, the number of people in the world who are illiterate has increased from 400 million to 600 million.

There is a growing awareness of the need to improve the literacy skills of the world's population. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has set a goal of halving the number of illiterate people in the world by the year 2000. The World Bank has also set a goal of halving the number of illiterate people in the world by the year 2000. The World Bank has also set a goal of halving the number of illiterate people in the world by the year 2000.

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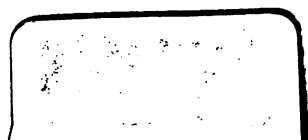
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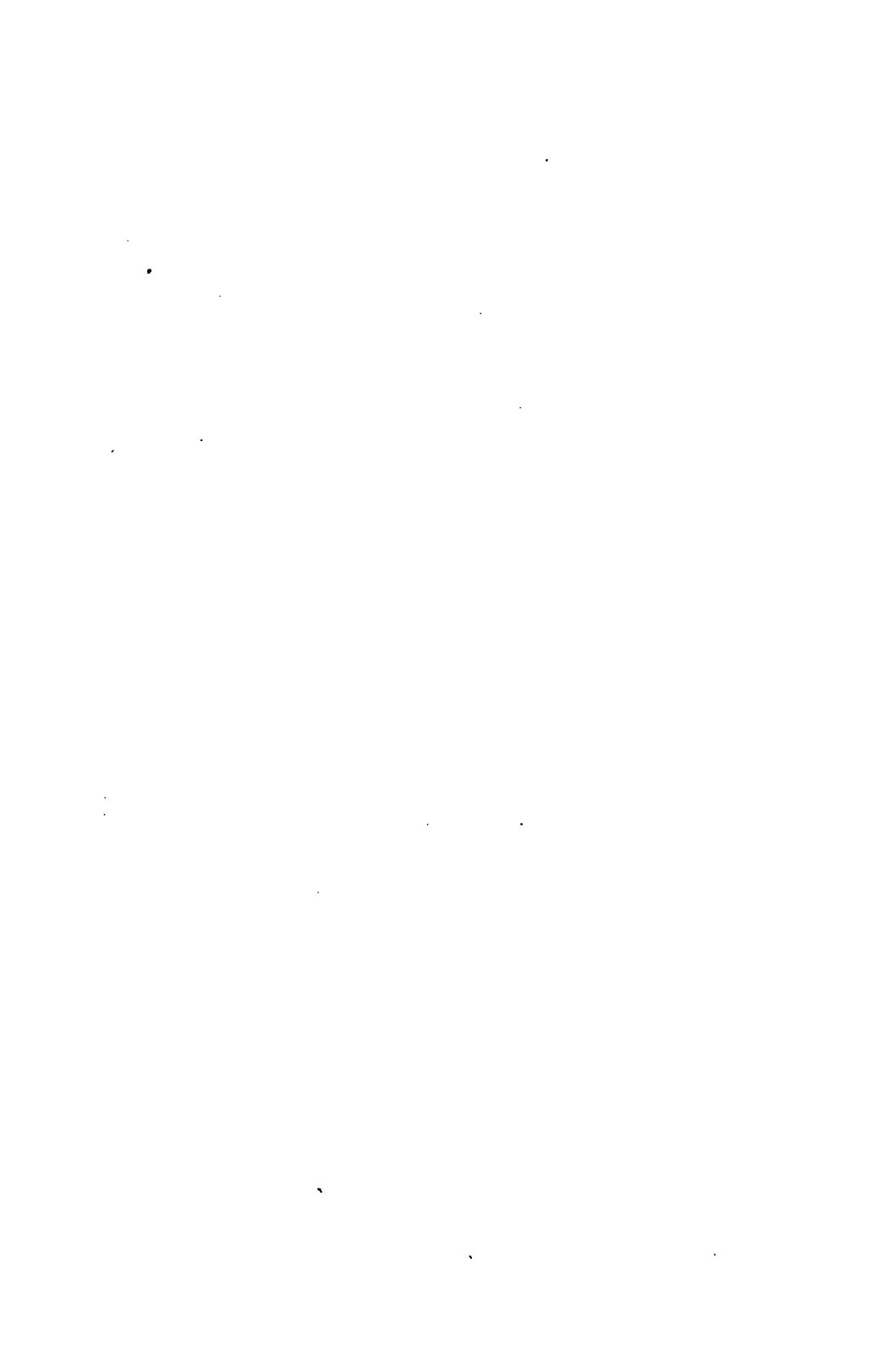
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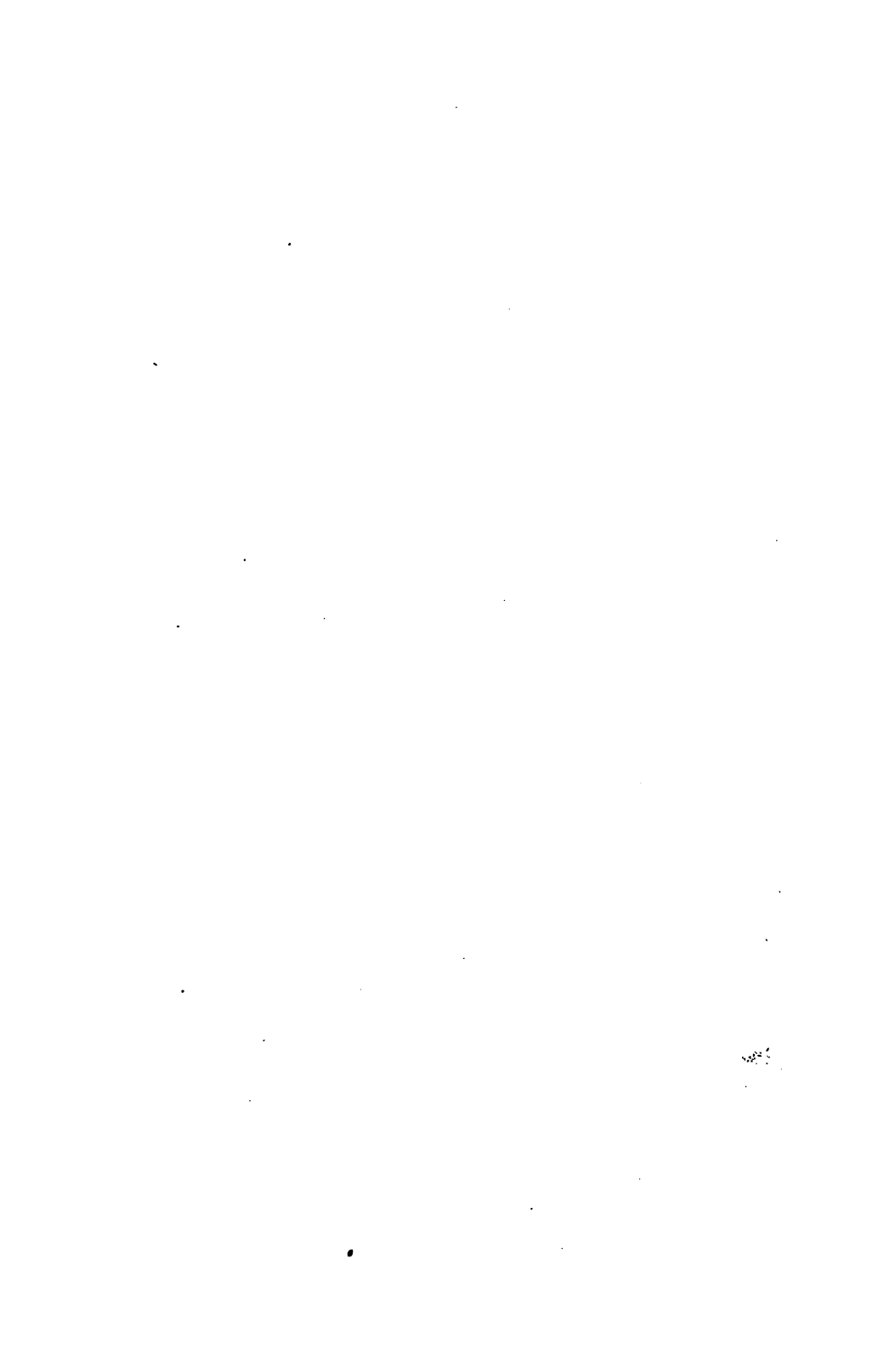
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N.B.—Now is the time to get Subscribers.

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THE GUIDE TO HOLINESS:

Journal of the Higher Christian Life.

VOL. II.]

JANUARY, 1871.

[No. 1.]

CONTENTS.

	PAGE
Witnesses for God	1
Chapters on the Christian Life	7
Personal Recollections of the Rev. Thomas Collins.....	12
"Outward Adorning"	15
Poetry—The Blood of the Lamb	17
Afraid of Holiness	18
All-Venturing Faith	21
Proposals for an Immediate and Universal Revival.....	23
Spiritual Letters	29
Poetry—In the Healer's Arms	32

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"SANCTIFY THEM THROUGH THY TRUTH."

"CREATE IN ME A CLEAN HEART, O GOD."

NOTICES TO CORRESPONDENTS.

Letters have been received from the Revs. W. Hudson, R. Middleton; and from G. Turner, F. Wilson, and T. H. Kent.

Several Articles in type are crowded out this month.

All literary communications to be sent to the Rev. J. Bate, Ely, Cambs. All books for review, letters on business, and Advertisements to A. Osborne, 29, Farringdon-street, London, E.C.

We have received several letters of gracious encouragement to continue the *Guide*, assuring us of support, and great good received from it. A Primitive Methodist Minister writes:—"Your *Guide to Holiness* is a precious little work; no class-leader ought to be without it. I read a little out of it the other night to two of my friends, and they were so pleased with it that they each ordered a copy for next year." A Class-Leader writes:—"I am glad you have resolved to continue the *Guide*. It ought not and *must* not be discontinued. It is too good a work. I have proved it to be a great blessing to me." Both these subscribers are labouring to get new subscribers, and *succeeding*.

We are certain that if our subscribers will do their *BEST*, the *Guide* must flourish. We want our number to go up this year *threefold*, so that we may enlarge it next year.

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N.B.—Agents are wanted for the sale of the volumes of both Magazines Apply to Publisher or Editor.

PRICE THREEPENCE MONTHLY.

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London: SIMPKIN & Co. Sold at 66, Paternoster-row.

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THE
GUIDE TO HOLINESS,

AND
CLASS-LEADER'S MAGAZINE.

EDITED BY
JOHN BATE,

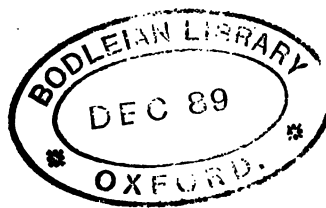
AUTHOR OF "AIDS TO THE SPIRITUAL LIFE," &c., &c.,

VOL. II.

LONDON:
A. OSBORNE, 29, FARRINGTON STREET, E.C.
AND SOLD BY ALL BOOKSELLERS.

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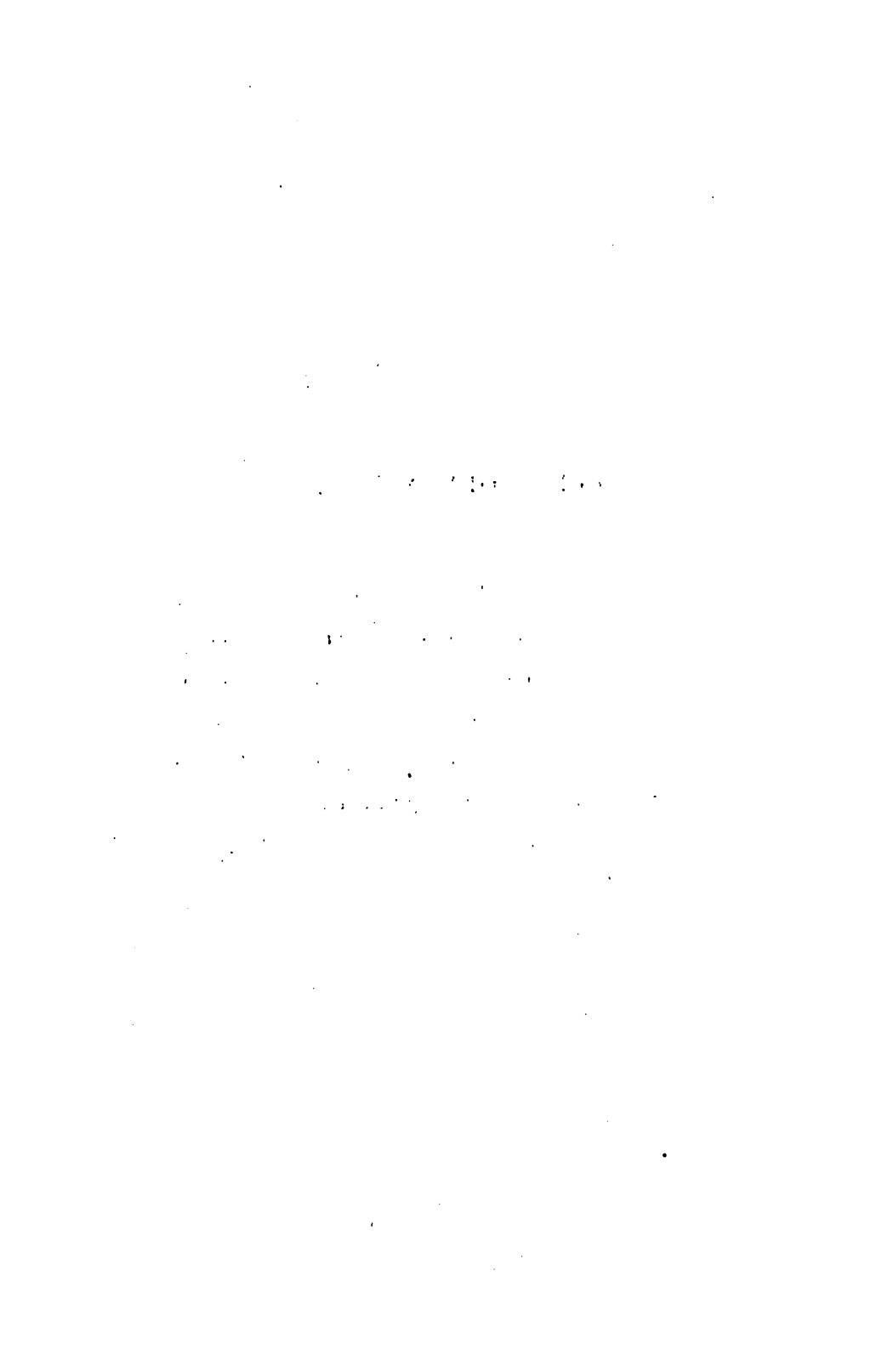


PREFATORY NOTICE.

DURING the year now closing this magazine has been more extensively circulated and read than in the former year. Pressure of duties, however, in another direction has compelled the Editor to give up his work into other hands, who he hopes will be blest in their united efforts to spread "Scriptural holiness through the land."

Aylesbury, November, 1871.

J. B.



THE
GUIDE TO HOLINESS.

WITNESSES FOR GOD.

GOD has not left Himself without witnesses in His Church any more than He has in creation. Every season's flowers and fruits testify of Him in His ever working and kindly power. But were these periodic and near testimonies for God in nature absent, the abiding mountains and seas around, and the thousand-yearred stars above, would still speak as grandly as when they first came from their Creator's hands.

If the Church of the present had no witnesses to the all-cleansing power of the blood of Jesus in holiness of heart and life, the Church of the past is not without her standing memorials of this glorious truth. Though they are dead to time and the visible Church, they yet speak. They shine as stars in the firmament, or stand as mountains on the earth, and we cannot look up and abroad without seeing them; and if we have ears to hear we must hear their distinct and unfaltering utterances, witnessing to the efficacy of the grace of the Lord Jesus to make and keep us holy unto God.

JASPER ROBINSON

is a name, it may be, little known in the Churches of this or other countries of Christendom. He is not chronicled for having achieved marvellous deeds of intellect or of heroism. During his life he was neither great as a preacher, as a writer, or as a legislator. He was not

distinguished for his wealth, his learning, or his popularity. Then why bring him forward to notice now? Because of his holiness, which we regard as superior to wealth, to learning, to popularity, or any other thing which pertains to earth. Holiness may not be highly valued among men, but in the sight of God it is of great price. It may not lift a man high in the judgment of the world, but before Heaven he occupies a place above worldly lords, princes, and potentates. He may live in comparative obscurity, not known beyond the limits of his own parish, but his name is written in the books of the angels, and as ministering spirits they wait upon him in the service of God. He is known in all the kingdom of heaven as a citizen.

Jasper Robinson was born at Wooburn Green, near High Wycombe, in December, 1727. In 1760 he heard John Wesley preach, and by faith in Jesus obtained a sense of sin forgiven. In 1776 he was sent out by Wesley as a "travelling preacher," and laboured in various parts of the country.

But our object in this sketch is not to give a memoir of his life and labours, but to give his testimony for God in reference to the power of Divine grace to save from all sin. He attained this state, and lived in it for many years amid the temptations, trials, and dangers of an itinerant life.

We shall give his testimony in his own words:—

April 5, 1783.—My mind was somewhat strengthened by reading Matt. xxi. 22. "All things whatsoever ye ask in prayer, believing, ye shall receive." Lord, help me! I believe He does help me; for now I believe He has purified my heart by faith. I believe He has cast out all my enemies, and, through believing, they may be kept out. Glory be to God! I feel my spirit meek and pleasant. I am nothing, and wholly depend upon God, and desire nothing but Him.

"All my wants are lost in one:
Father, Thy only will be done."

April 9.—I have been kept without sin in my heart this day. I grow more and more confident that God has cleansed my heart from all unrighteousness. As I was riding yesterday, a thought passed through my mind, why I was not sanctified before. And it appeared it was because I would not believe; and if I would not, then it is plain I might if I would. Is not this the case with many? Instead of simply believing, they are looking out for some extraordinary thing formed in their own imagination. This, I believe, has been the case with me for twenty years past. Many times in the course of these years God gave me reason to believe; but, instead of believing He had done it, I thought now I was in such a way that I could not well miss it, and, Naaman-like, I expected God would lay his hand very powerfully upon me, and manifest Himself in such an extraordinary manner, that my soul would be immediately swallowed up in a holy flame of love. But finding not what I expected, I soon flagged in my pursuit, and my vile corruption returned again to my heart. And though in general I had power over all sin, inward and outward, and peace with God, and still sought after a clean heart; yet I often thought that, according to his Word, He was willing to give it to others, but had some particular exceptions against me.

I thought I strove more for it in every good word and work than many others that received it; and yet the more I strove, the harder it seemed to be attained; yea, I frequently thought the more I sought God the more He withdrew from me. Upon which I used to fall into such weakness of mind that I could scarce conceive anything at all of God, or of Christ. At other times, when I was earnest for purity, there would appear such a huge bar, or such a huge something, that it was impossible for me to get any farther. Then I thought I might be contented with what I had got; and, resting here, I used to enjoy a tolerable degree of peace; though envy, lust, and barrenness frequently harassed me within. But, O! how contrary to my expectation hath God dealt with me.

Two days before I received it I was telling a brother I could not see that I have grown in grace for twenty years past, because, when I would sail forward in the Divine life, there rose

up always such a sand-bank that my poor vessel could not make any way. But as I was reading the fore-mentioned passage, "All things whatsoever ye ask in prayer, believing, ye shall receive," I thought I would once more pray for sanctification, because it is God's will, according to His word; and I thought I would depend upon Him, as I would upon the faithfulness of a friend; and should be as much disappointed in my expectation if He were not as good as His word, as if I were deceived by a man. I soon found my soul sink down into a kind of nothingness before God, and presently was persuaded that no sin remained in my heart, and that, through believing, I might ever keep it out. I thought if this is the way to be sanctified, anyone that has grace may believe to be sanctified if he will; for none can be more weak in faith than myself, and yet I have no doubt but my heart is purified.

Thus, contrary to my former expectation of being something extraordinary sanctified, I am emptied of self, and sink into an unfeigned nothingness, that Christ may be my all in all. I can only admire the goodness of God respecting the manner in which He has been pleased to bestow this blessing upon me. For, had He given it in my own way, that is, in rapturous joy, perhaps upon those transports subsiding I should have immediately thought that all was gone, and then have fallen into unbelief. But now, if I am ever so low, or ever so elevated, I continue believing in the Lord, who is my aim and end. I desire nothing, I seek nothing, but God. He is my refuge, my rest, my portion, and my all.

" Oh, how wonderful His ways!
All in love begin and end:
Whom His mercy means to raise,
First His justice bids descend."

April 12.—This day I find the Lord very gracious. Upon a trial that used to make me very hasty in spirit, I found not the least shadow of it in my heart. The state of my soul at present cannot be better expressed than by this verse—

" Let the waves around thee rise,
Let the tempest threat the skies:
Calm thou ever art within,
All unruffled, all serene;
Thy sure anchor cannot fail,
Enter'd now within the veil."

April 14.—I found the refreshing springs of grace purifying my heart more and more. Blessed be God, the Father of mercies! He is my God, my portion, and my all. This night I found Him very gracious to me in preaching.

April 16.—I am more and more clear that my heart is entirely changed. The Word of God, the Spirit of God, and my soul's experience agree together. This morning I was elevated in my mind, but I see it is dangerous, and that I have need to watch against it. My soul chooses Christ above ecstatic joy or transport, before everything that tends to alienate my mind from Him, yea, above all gifts without Him; for, was it possible to be in heaven without Him, I had rather be on earth with Him.

April 17.—The Lord is still gracious. Satan tempts, but I get the victory through our Lord Jesus Christ.

Friday, 25th.—I have been in such a heavy state this day, that it renders me very unprofitable; but, blessed be God, I find that whether heavy or alert, weak or strong, he that believeth shall be saved. So that I still hope my heart is clean, though sometimes I am hardly sure.

April 16 to 29.—My state is pretty even, with some particular spiritual satisfaction. Blessed be God, I have reason to judge the root of sin is out of my heart, because when I am tempted nothing within takes hold of it. I find it easier to keep sin out, than conquer it when in.

May 12.—I hope the Lord is establishing my heart in grace more and more. This morning I have had glorious conceptions of the blessed Trinity, so that my soul can say, "O God, Thou art my God: glory be to Thee, O thou Most High!"

May 17.—Blessed be God, I am kept in peace through faith in our Lord Jesus Christ. Happy is the man that has the God of Jacob for his help; whose hope is in the Lord his God.

October 17.—For three days past I have been much encouraged to hope for all the fulness of God. The promise as well as command is, "Thou shalt love the Lord thy God, with all thy heart," and I hope I shall not rest short of it. O, my God, give me power now, and continue it to my life's end, for Jesus Christ's sake!

"The promise is sure
To the helpless and poor,
Their souls as their bodies Thou surely canst cure."

October 30.—Thou blessest me much, O my God, but I shall never be satisfied until I awake up after Thy likeness.

November 1.—I fasted and prayed for purity of heart. O, when shall I be perfectly free, and all my soul unreservedly devoted to God! I am day by day pursuing holiness, and hate every appearance to the contrary.

November 7.—I appear to myself little better than an Athiest, so dark and ignorant is my heart. I can hardly think well of any religion, short of all light, all love, and holiness; and the more I seek for it the more dark and distracted my mind appears. What can I do? I am tempted to dispute the truth of God's word. O, that He would answer for himself in love and faithfulness to my heart! Who can deliver me? O, I read that One can: but I fear His willingness. Yet Thou knowest, Lord, I should gladly be delivered now. Why tarriest Thou, O my God?

December 10.—The blood of Jesus cleanseth from all sin; blessed be the Lord for this!

“ 'Tis all my hope, and all my plea,
That Jesu's blood was shed for me.”

January 7, 1784.—Glory be to God in the highest! The latter part of the old year ended, as the new one begins, well. I overcome all my sin by the blood of the Lamb. For these three or four weeks past I have walked in blessed liberty through believing. Lord, increase my faith, for there is nothing like living by faith.

April 2.—I was waked this morning with a loud voice sounding in my ears, “Say unto Zion, thy God reigneth.” Lord, help me so to do. I have several times had such solemn views of Zion's prosperity that I am in hopes the Gospel will bear all before it in this island.

April 19.—Ah! what is this life to him that is born to die? I wonder that Methodists will have anything to do with the pleasures, fashions, or riches of this world. How few cry out in their counting-house, “In all time of our wealth, good Lord, deliver us!”

Subsequently to the above dates Mr. Robinson laboured in the Isle of Man, Whitehaven, and Bolton. He was a supernumerary for a time, and, after an illness of some severity, which he bore

with holy meekness and Christian resignation, his "happy spirit took its flight to the Paradise of God."

The following is the character of Mr. Robinson, given by the Conference of which he was a member:—"Jasper Robinson was an 'Israelite indeed, in whom was no guile.' He was a travelling preacher three and twenty years, during which his unaffected simplicity of manners, his steady and upright conduct, his mild and gentle spirit, never failed to gain him the affectionate regard of all the pious people who knew him. His whole heart was in the work of God, and many will praise the Lord for his labours. He was remarkably patient in suffering, and entirely resigned to the will of his heavenly Father. His memory will long be precious to the people among whom he laboured. He lived and died a happy witness of the full salvation of God. He fell asleep in Jesus, December 6, 1797, aged seventy-three years."

* * *

CHAPTERS ON THE CHRISTIAN LIFE.

BY THE REV. W. HUDSON.

I.—THE FOUNTAIN.

IN a glorious Psalm ascribed to Moses we read, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." To lead men to apprehend the fact expressed in these words, was one of the purposes of Divine revelation. Accordingly the same doctrine frequently recurs in the Bible. This doctrine gives man grand conceptions of the Divine Being. It leads him to think of Jehovah as existing in the sublime solitude of His own eternity, when no seraph had ever veiled his face in adoration, and no morning stars had sung together in praise of manifested goodness, and no particle of matter had passed athwart the silence of infinite space. This is a sublime mystery; it brings to the mind the most overwhelming conceptions of the greatness of God, and of the dependance of the universe; and the fact of its expression distinguishes the Bible as a revelation from God.

But the Almighty has been pleased to create beings of finite power and existence. Their number baffles all human calculation: There is probably no created mind that knows that number. Yet each creature, whatever its relative size or importance may be, has something to tell of the Creator, and is in fact full of instruction to those who know how to receive that instruction. "The seraph that adores and burns" does not more truly manifest God than a blade of grass, or a mote that dances in the beams of the sun. Each creature has its divinely appointed place, and each therein contributes its proportion to the completeness of the revelation of Himself which has been made; though one may tell immeasurably more than another. Does Jehovah make provision in this manner for the everlasting activity and exercise of created minds? He is "the fountain of life." He is "the living God." He alone "hath immortality." The immortality of the created spirit is not by necessity, but of Divine gift; and He who gives existence finds scope for the development of all the faculties that attend that existence.

While there is a revelation of God in all things which he has made, He has most fully revealed Himself in Jesus Christ, His incarnate Son. He is "the Word" of God. This may be understood of the personal relations of the Father and the Son; "In the beginning was the Word, and the Word was with God, and the Word was God." But for us the practical meaning of the appellation is, that the incarnate Son is the appointed Revealer of God, of His nature, of His government, and of His will concerning man. From this great Revealer we learn that God is benevolent; that His government is fatherly and inconceivably minute in its reach; and that He desires His human creatures to be of one mind with Himself, that they may be happy for ever. And among the Revealer's sayings is this, "He that hath seen me hath seen the Father."

What was the purpose which the Revealer of God had in regard to men? His own answer is this, "I am come that they might have life, and that they might have it more abundantly." He came to give a life which without His coming men could not have had. But He came to bestow this life as God's own gift; and He said, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." "As the Father raiseth up the dead and quickeneth them, even so the Son

quickeneth whom He will." He said in His sacerdotal prayer, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him;" and in one of His addresses to the Jews, "He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The subject thus suggested is capable of very large development. I aim not at presenting this development in the present chapter; but a good end may be answered by clearly indicating how it may be pursued.

1. THE TEACHING OF JESUS CHRIST AFFIRMS MAN'S NEED OF THIS LIFE. We have just seen that men who accept His gifts pass "from death unto life." It is here assumed that men may be dead while they live in this world. What death can be meant? Man's death is "the wages of sin." But the full penalty is not inflicted on earth even on the impenitent and unsaved. Yet there is a spiritual death which belongs to all that have not left the state of nature. Now what did the Lord teach as to this matter?

He taught that *men are evil*. "Men love darkness rather than light because their deeds are evil." Thus their sinfulness shows itself just as Adam's showed itself when he had come under the power of evil. How could the thing be more strongly represented? Jesus taught that *men's evil is evil of heart*. "Out of the heart proceed evil thoughts," &c. The evil of human nature has not been caused by education or example, but is radical. This evil is the corruption of that very centre of the being from which all the issues of life or practice proceed. This doctrine is not in accordance with those systems of philosophy whose object appears to be to make men pleased with themselves.

Jesus taught that *men may have renewal of heart*. He declared that the first and great commandment, which men are bound to obey, is, "Thou shalt love the Lord thy God with all thine *heart*," &c.; and that men must from their *hearts* forgive one another their trespasses if they are to have Divine forgiveness. Then a thorough change is necessary, since when man proceeds according to his nature, the heart yields blasphemies and not love for God, evil and murderous thoughts and not forgiveness of

injuries. It follows that renewal of heart is possible, since without it the thing enjoined could never be done; and as to this possible thing the Gospel gives no uncertain teaching.

Jesus taught *that when this renewal of heart has been obtained the outward life is holy*. . . He says, "A good tree cannot bring forth evil fruit." When the heart is renewed, old things pass away, and all things become new; the regenerate one is "created unto good works;" and love for the Saviour has taken the place in his heart of hatred and all evil. There is nothing in all this that favours the notion that men can make themselves subjects of this life, or that one man can give it to another. Yet, in spite of this fact, many have been taught that works, in the shape of penance and of charity, do infallibly save; and some have even presumed that, being Christians themselves, they had the power to insure or even to give spiritual life to fellow-men. How such doctrines are condemned by the plainest teachings of our Lord! "Except a man be born again he cannot see the kingdom of God;" and this new birth is effected by "the Spirit." Thus God has given us in His Son the clearest and most reasonable account of our need of a great change; and we learn that this change is a passing from death unto life.

2. THE PERSONAL HISTORY OF JESUS CHRIST GRANDLY CONFIRMS AND ILLUSTRATES THIS TEACHING.—Much didactic power is gained, when a teacher's own practical life is a carrying out of the truth which he gives his disciples; though it is but a refuge of lies to which men resort when they excuse themselves in sin because of the infirmities of those by whom they have been taught and to whom they have been accustomed to look. A moral teacher's influence must be greatly modified by the character of his own observed conduct. This appears to be universally true. Then how did Jesus live?

He was holy. This is affirmed without qualification by those who knew Him. He was "holy, harmless, undefiled, separate from sinners." Judas, who had known Him intimately and watched Him with malice, said, "I have betrayed innocent blood." Pilate, a cultured Pagan, who could have no love for such a cause as that of Jesus, and whose interest would suggest something else, was constrained to say, "I find no fault in Him." The centurion, who had gazed on a matchless scene full of eternal wonders, said, "Truly this was the Son of God." Such a confession, being true, involves

the truth of all the New Testament, the uniform doctrine of which is that Jesus was perfectly pure. And Jehovah declared from heaven, "This is my beloved Son, in whom I am well pleased." Surely a part of the meaning of this is, that he was perfectly holy. Thus the fact is abundantly proved.

He was *not too holy*. All will admit this. To admit the contrary, would be to say that He was too completely given up to the practising of what He knew, and to the doing of the will of Him who had sent Him. Infidels, ancient and modern, have said all manner of evil of His religion. They have utterly condemned some of His principles, especially those which relate to meekness and non-resistance. They have even tried to show that He taught absurdly. Any unsophisticated mind may easily see how to dispose of such cavils by bringing them to the proper test. But how would a man be received if he were to teach that Jesus was too holy, too pure, too obedient to the will of His heavenly Father? Indeed, men seem to agree in regarding Jesus as the greatest light of human history, with whose action and influence those of most men stand in sad contrast.

Then consider *His life and the suggested contrast*. He was *patient* under the insults and indignities of men, and the multiplied hardships of His course. "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Are we patient? How do care and disappointment affect us? Do they not often cause experience which we condemn as a thing unlike Christ? He was *humble*. He was born in a stable, having by choice passed by the palaces of kings and of the great. And as He began so He continued. He was ever the friend and companion of the poor and the lowly. Are we humble? Do we not, at times at least, think more highly than we ought to think of our powers, our attainments, or our doings? Does the truth always determine our estimation of the height which we have attained or the standard that measures us? If not, we differ much from Jesus. He was *self-denying*. When did He please Himself? Where in the Gospels is there the faintest hint of such a thing? The apostolic testimony is, that "He pleased not Himself." Can anything like this be said of us? Have we not often done doubtful or even improper things, for the sole reason that it was our pleasure to do them? How many exceptions to this rule

should we find if we could look through the church and the world? Then what means this contrast? Jesus was *philanthropic*. He "went about doing good." To whom did He deny the kindness or help for which He was applied to? No one to whom it could in mercy and in justice be granted. Are we philanthropic? What is the amount of all that we have done to lessen the ill and increase the good of men? How many are likely to be thankful that we were ever born? Has not self-love been too powerful to allow of much of this? But if we had been in any adequate degree like Christ, should we not have made on the world an impression very different from that which we have made?

What means this contrast? We dare not think Jesus was too good or too holy. We see a vast difference between his life and the lives of most men. Surely then His life plainly shows men's need of a new force, and confirms His doctrine that they need a new life. Thus God has given us, in the history of His incarnate Son, a grand display of the power of the Divine life in human action.

But God has given us this life in His Son in another sense, which shall be noticed in my next paper.

PERSONAL RECOLLECTIONS OF THE REV. THOMAS COLLINS.

I. — A MAN OF PRAYER.

THERE is something very inspiring connected with the personal recollections of a good man. Though a feeling of discouragement may steal over the mind when we remember what an exalted position some men have attained, and do attain, yet there is something encouraging in the thought that we, too, may aspire after, with the hope of reaching a similar position. When I have been ascending some of those high mountains in Wales, I have found the roads exceedingly rough, and have experienced great difficulty in reaching the summit; but there has been such a bracing air, and such a splendid view when I have reached the top, as to well repay for my toil; so when we are placed in the company of what are termed great men,

whether they be men of science, art, history, philosophy, of poetry, we seem to breathe a different atmosphere. And though we may derive some benefit from their intercourse, do we not feel our own diminutiveness? Does not one seem like a little child walking by the side of some noble giant? Now though this may be our feeling with regard to such men, is there not "a moral bracing in the breathing of the difficult air," as we ascend the hill of toil and conflict which they have ascended, and strive to attain what they have attained?

If this is the case with regard to what I may term "worldly men," is it not so, but in a much higher degree, with regard to a devoted servant of God? Does not your interview with such a one, and your recollections of such a one, impart unto you a healthier spiritual tone, and is there not something truly invigorating and refreshing when you hear the good man tell you of the way God has led him, and the achievements he has wrought in the service of his Master?

Picture to yourself a man endowed with no ordinary gifts, whose life was consecrated to God; a man who lived in the enjoyment of the blessing of entire sanctification, a man like Moses, mighty not only in word but in deed, a man who seemed continually to live at the very gate of heaven; such a man was the Rev. Thomas Collins. I revere his sacred memory, and you need not wonder at this when I tell you that it was through his instrumentality I was led to the feet of Jesus. Oh, to have seen him in one of his happiest moods, his eyes sparkling with the fire of God's love, and his whole countenance lit up with the smile of heaven! Like Moses, he had been on the mount of devotion, and had seen his God face to face and received His blessing. There are several prominent traits in the character of that sainted man worth our observation. In this paper I shall briefly refer to one; others may follow on other remarkable traits, God permitting.

Thomas Collins was a man of prayer. Like his Divine Master, he has been known to be up all night in prayer to God. He had the welfare of Zion at heart, and he could not rest without souls being brought into Christ's fold; nothing pained him so much as to see formality and indifference, which eateth out the life of God in the soul, creeping over the hearts of God's people. He used to rise from his bed very frequently in the night or

early morn to plead with God for the outpouring of His Holy Spirit upon the people. Those of my readers who were privileged to hear him pray will never forget him. It may be truly said of him as of Jacob, "For as a prince hast thou power with God and with men and hast prevailed." I sometimes fancy I can hear his voice as I used to hear it in prayer-meetings, and the other public services of God's house. Its inspiring effects still linger within me. There was such pathos, such power, quiet, but irresistible, in his prayers, that those who heard him must in some measure feel their influence to this very day. When I think of Thomas Collins and of his frequency in prayer, I am reminded of James the Apostle, of whom old traditions say that he prayed so much that his knees grew hard through his long kneeling; and it is recorded in the "Book of Martyrs" that Latimer, during the time of his imprisonment, was so much upon his knees that frequently the poor old man could not rise to his meals, and had to be lifted up by his servants. Thomas Collins was not only frequent in prayer, but he had like Daniel his stated times for intercourse with his God. He might have said as did another illustrious servant of God, "Evening and morning and at noon will I cry aloud, and He shall hear my voice." He used to urge upon his people, not only the practice of morning and evening supplication, but of "noontide refreshment." "Get alone with God" was a repeated injunction of his. He lived very near to God himself, and earnestly exhorted his people to the like duty and privilege. His conversation was in heaven; and his public ministrations were so truly edifying and refreshing, as to make one feel that an angel had descended from the upper skies, and flapping his wings, had shed heavenly dew upon all. How this reminds one of that striking incident recorded in the life of Mr. Bramwell! It is said that one of his hearers once asked the question, "How is it that Mr. Bramwell always has something that is new to tell us when he preaches?" "Why," said the person interrogated, "You see, Brother Bramwell lives so near the gates of heaven, that he hears a great many things that we don't get near enough to hear anything about." How much this was like Thomas Collins! Truly he used to hear many things his people never heard, because he seemed to live at the very portals of bliss, and there he used to commune with his God. Prayer was "his vital breath" and "his

native air," and this was the secret of his power and usefulness. Oh! if you, my dear readers, would grow in grace, you must be much in prayer; you must make it a necessary part of your existence. We all know that a plant draws itself towards the sun and grows upwards, so we must ever seek to dwell in the light of the Sun of righteousness, and thus shall we grow up into Him, who is our living Head, in all things. Prayer must be to us what salt and bread are to our tables; no matter what may be the meal, we invariably have salt and bread there; and no matter what may be our duties and engagements, we must have our regular constancy of prayer. Oh! let us, my dear readers, be more frequent in prayer, and have the beautiful words of the poet as the earnest sentiments of our hearts:—

"Up into thee, our living Head,
Let us in all things grow;
Till thou hast made us free indeed,
And spotless here below.

"Then when the mighty work is wrought,
Receive thy ready bride;
Give us in heaven a happy lot,
With all the sanctified."

T. H. K.

(To be continued.)

"OUTWARD ADORNING."

IT is surely matter of lamentation that, amongst the female members of Christian Churches, there is so little exercise of conscience in reference to *worldly conformity in dress*. With too many the question is not, What saith the Scriptures? What say the claims of the Gospel? or, What saith conscience? but simply, What saith the world of fashion?—and by that, and that only, are they governed. They do their own will, without the least regard to God's will, and this is of the very essence of sin. But when the Spirit of God enlightens the conscience, and the commandment is seen to be "exceeding broad," then do we discover that even "the thought of foolishness is sin"—that "whatsoever is not of faith is sin"—that "to him that knoweth to do good, and doeth it not, to him it is sin"—and that much that is "highly esteemed amongst men is abomination in the sight of God."

The Bible is not so much a book of *rules* as of *principles*, and to act contrary to any one of these Divine principles, is to transgress God's law, or, in other words, to commit sin, for “sin is the transgression of the law.” It is written, “Be not conformed to this world;” but in the article of dress how many act as if the command had been the very reverse of this. Line of separation between themselves and the world, there is none—absolutely none. Now thus to act, is to *sin against God*.

We are commanded to “love not the world, neither the things that are in the world. * * * * For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” But too many, by the sacrifices they make to appear in the world's gawdy trappings, give unmistakeable evidence that they do indeed love these things; and this is to *sin against God*.

Again, we are told to deny ourselves, and all “worldly lusts”—to walk as strangers and pilgrims—as those who are delivered out of this present evil world—to do all in the name of our Lord Jesus Christ, and to the glory of God. Now, not to regulate our lives by these high and holy principles is to *sin against God*.

Not only have we these and other plain *general* directions, but God our heavenly Father has condescended to give us special and *particular* instruction on this point. His apostle's express injunction is, “That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (1 Tim. ii. 9). Again, by the Apostle Peter, in language no less clear and emphatic, “Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” What an easy, and what a reasonable requirement! and yet by many professing Christians totally disregarded. They heed not this voice from heaven, and is not this to *sin against God*?

But it is as we stand before the cross of Calvary, and contemplate the dying love of Jesus, that this forbidden “costly array” is seen to be “exceeding sinful.” “Hereby perceive we the love of God, because He laid down His life for us; and

we ought to lay down our lives (*not only these childish vanities, but even our lives*) for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Viewed in this light, how obviously is it *sinful* to spend money, and that not our own, but the Lord's (for we are only His stewards), on so unworthy an object as that of winning the admiring gaze of a Christ-rejecting world; while Jesus, bearing in His body, the marks of the bitter agony He endured for us, pleads the cause of His poor, sorrowing, and afflicted members. Have we tasted that the Lord is gracious, and can we thus requite His love?

"The fashion of this world passeth away;" soon we shall have done with earth's vanities for ever. In view of death and eternity, we see how great the folly of conformity to the world in "its gold, and pearls, and costly array;" in view of the cross and the glory, how great the sinfulness!

J. G.

THE BLOOD OF THE LAMB.

Jesus, Thou bleeding, dying Lamb,
Come and receive me as I am.
Alas! I have no other plea,
Than this, my Lord, Thou died'st for me.

O holy, spotless Lamb of God,
Wash me in the atoning blood,
Which Thou, my Lord, did'st shed for me,
When hanging on th' accursed tree.

Thy blood doth cleanse from every sin,
It makes the vilest sinner clean,
It sanctifies *my* sin-sick soul,
And makes *my* wounded spirit whole.

O wondrous love, O love divine,
And can it be that Thou art mine?
Yes, on the blood-stained cross I see,
Saviour, Thy blood was shed for ME.

It is enough, my soul replies,
For *me* was made the sacrifice;
Yes, even for me the Saviour died,
For me His wounds stand open wide.

All glory to the bleeding Lamb,
For evermore will I proclaim;
O matchless love! for me He died,
For me my Lord was crucified.

A. E. S.

AFRAID OF HOLINESS.

ARE there not in the Church many members who, while recognised as Christians by others, and in their own consciences are accepted of God and walking in the way to heaven, stand aloof from entrance into the holiest, as though it was only for the angels, or the saints glorified. They read of it; they sing of it; they hear of it; they even pray for it; and yet, when they are brought to the threshold, they shrink back and say, "We must not venture." They mourn over inbred sin, and will not have it destroyed; they see the need of holiness, and will not seek it; they confess heaven to be a holy place, and holiness to be necessary as a preparation to dwell therein, and yet live in the habitual want of it; they pray that they might be free from sin in "heart, lip, and life," and all the time submit not to the way by which this can be realised.

Why should there be any fear of holiness on the part of Christians? Is it a spectre to terrify?—an enemy to do mischief?—a misanthrope to deprive of happiness?—a poison to take away life?—a land of barrenness, of desolation, and of the shadow of death? It would almost seem that it is regarded in one of these aspects, judging from the conduct of some in reference to it. Is it not singular that a state the very contrast to the above should be feared?

"But we do not view holiness exactly in the light you mean." Granted. Your *views* of it may be orthodox, Scriptural. But what is your conduct in relation to it? Is *that* Scriptural? If Scripture speaks of it as purchased for you by Christ, and offered to you in the promises, as that which may be experienced by the agency of the Holy Ghost through faith, and enjoyed and exemplified in life, why not seek to attain it, and testify of it?

It would not be difficult to enumerate the various excuses and subterfuges which are raised against the experimental enjoyment of holiness. But it is not required to do this. Suffice it to strike at the root on which and from which all the rest grow.

Brother Christian, let me talk to you faithfully, and yet kindly. Do you not, when you think of the pure life of the Lord Jesus, wish that you were like Him? When you lift up your eyes to heaven and contemplate the spotless robes of white which adorn the spirits there, do you not desire even here to

have a similar apparel? When you read the memoir of a holy saint on earth, do you not long to be like him? When you think of the sin which oftentimes troubles you in thought and feeling, do you not groan to be delivered from this body of death? When the minister in the pulpit explains and enforces a holy life, do you not aspire to this grace of the Lord Jesus?

"Yes, I do. My thoughts and feelings are frequently as you say. I seem sometimes ready to give up all to enter into this blessed life; but I am afraid lest to do so would be presumption on my part."

"Presumption!" Can it be presumption to obey God, to fulfil His design respecting you, to concur in the operation of the Spirit, to observe apostolic exhortation and precept? There is no presumption in being holy; in being happy; in being ready for heaven; in living as Jesus lived. No, no; this is not presumption.

"And then, at other times, when I have the feelings which you have described, I think it would be no use my getting the blessing, for I should never hold it: and I had better not have, than have and lose. For in the loss of it I might do more injury than in not having it at all."

Brother, your honesty is commendable. But have you not met with a similar honesty in the unconverted, against giving their hearts to God? You did not approve of it in them in respect to *conversion*; how can you approve of it in yourself in reference to holiness? Your duty is not to be influenced by contingencies, but by *positive injunction*. Do as God bids you, irrespective of consequences. *Only believe*, and let no fear have any place in you. Obtain the pearl of great price at all risks, and then watch, and pray, and believe, that you lose it not. Does a man cease to carry life from the fear of losing it at the hands of an assassin? Does a man keep his body unclean from the fear that he may defile it again if it were clean?

And then, while you think of the injury you *might* do by *losing* it, think of the positive injury you *are* doing to yourself, your family, the Church, and the world by not having it.

"Sometimes, when I think of this blessing which you speak of, it seems as though to attain it requires so much more than I can render, and is like abandoning oneself and falling off one's foothold of life, and going into a track or region unknown and

unexplored ; so that I keep back. I am sometimes on the eve, but the venture is more than I can make."

Now, my brother, you are coming close to the point where the majority of Christians stand in respect to holiness. Let me analyse briefly what you say. Observe how *self* appears in several ways. *First*, in saying that more is required than it can render. And two things may be implied here—(1). More than *self* is *willing* to render—some indulged passion or appetite, some worldly pleasure or gain, some fashionable connection or company, vanity in dress, love of money, ease in Zion ; in a word, everything which clings to and fosters *self*. (2). More than *self* *has* to render as a meritorious offering ; some great donation, sacrifice, penance, which shall be an equivalent. *Secondly*, *self* shows itself in the fear to venture, fear of the new track, losing foothold, &c. All these are the utterances of *self*. It is afraid of getting out of its old ways, getting off from its long felt standing ground, of losing itself so that it shall not feel its own importance, worth, and utility. Observe also the *unbelief* which is shown in what you say. You do not take God at His word. You will not trust Him where you cannot trace Him. You think in your unbelief that there is no rock only where you stand, no reality only where you have existence, no light beyond where you see the light, nothing to be gained by giving, and nothing to be found by losing. All this is unbelief ; such as kept the Israelites out of Canaan, and which keeps you out of full salvation.

My brother, you have evoked the real reason why you and others are afraid of holiness—*SELF*.

Self. This is the great mountain in the way. Its sins, its pleasures, its habits, its associations, its power, its wisdom, its reality. *Self* : it cannot give up. It cannot surrender. It must reign and rule. It must have its own way, circle, kingdom, in which to be master. It must be supreme.

But *self* is our enemy in all this. *We*, that is, our proper being or identity, cannot attain to our own place in God's will, in Christ's redemption, in life's purity, and finally in heaven's happiness, until this *self* is abandoned, is given up, is thrown into nonentity, is divested of all. It is then we gain God and all in Him of which we are capable. It is then we find that

life is real, that our possessions are facts, that there is light far, far beyond our ken, that in holiness alone is happiness.

It is only by this self-abandonment through faith on to God and into God, that we live, move, and have our being in an ocean-world of glorious realities, which not only *touch* us, but *possess* us; not only enchant, but satisfy; not only dazzle, but comfort; not only endure for a time, but for eternity; realities in contrast with which all earth's previously imagined realities are shadowy vapours and things of a moment, which fade and disappear with the setting sun in the eventide of life.

Brother. BE NOT AFRAID. ONLY BELIEVE. YIELD THYSELF UNTO GOD.

ALPHA.

ALL-VENTURING FAITH.

(EXPERIENCE.)

I HAD enjoyed religion about twenty years. I had believed that perfect love, entire sanctification, or Christian perfection, was attainable in this life subsequent to conversion. But I had concluded that it had been reached gradually, and without any sudden witness of the Spirit. From years of steady growth in religion, from a consciousness of entire and long-continued consecration, and from many special seasons of sweet communion with God, I had concluded myself perfected in love. In my preaching upon the blessing, I did not hesitate to imply that I had received it. Though I taught others to expect to be conscious of the very point of attainment, I considered my own case an exception to the general rule.

In this frame, during the last session of the New Jersey Conference, I commenced listening to a sermon from the Rev. James Caughey. I was soon drawn to an ardent desire for a more sensible witness of perfect love that I could fix on in my experience; and I could not but think it possible that in concluding I enjoyed the blessing, *I had rested too much in intellectual deductions.* It furthermore seemed to me as the preacher was pressing the theme, "Believe that ye receive, and ye shall have," that in my caution against being led too far by this much-treated topic, I had not been led far enough. In my public

teaching and private seeking, I had carefully kept in view *entire consecration and waiting faith*, but it was with much caution and limited stress that I associated with them ANY **TAKING-FOR-GRANTED ACT OF THE MIND**. I had been aware of the fact that, imagining a thing could not make it real, but I now suspected that I had not equally realised that too MUCH CONFIDENCE COULD NOT BE PLACED IN GOD; that when the soul is clearly conscious of entire consecration, there may be through the great atonement and unreserved venturing, an entire self-abandonment to the Divine mercy and power. Brother Caughey seemed led by the Spirit to reach my case; and just as he had strengthened his application to Scripture, in regard to the believing process, by a pointed quotation from a witness not to be despised (Mr. Fletcher), I resolved to venture out; not merely to struggle in prayer with a *waiting faith* as previously, but to VENTURE OUT by the blood of Jesus in UNRESTRAINED BOLDNESS, and throw myself right off the furthest projecting foothold of creaturely effort, into the dark, "not knowing whither" (Heb. xi. 8), save into the great space or sea of Almighty Love. I was graciously enabled to do so. I was as conscious of the act as I could have been of a plunge of my body from some jutting point into an ocean. In the bold venture I exercised no *outgoing* caution, but an *introverting* one, lest I should believe I had the blessing before I had it, lest I should *imagine* some effect. And I know that when I thus ventured, there rushed through my whole being, from a source extraneous to myself, what no words can represent to a cold intellectual critic, but what some can understand by a *sudden stream of sweet, soft, permeating fire*. MY SOUL WAS FULLY ASSURED THAT THIS WAS THE NEEDFUL BAPTISM. I could not refrain from praising God aloud.

During much of the remainder of that night, and of the next day, and of the week since, I have been reviewing my case, and I think I can truly say, that I was that evening brought *into the large place of full liberty from sin*, a state of singular freedom from the minute incipencies of influences and emotions concerning which I had frequently been in doubt, whether to account them very subtle temptations, or the very first fibres of the roots of evil.

So it seems, that though I had for years enjoyed a state so

cheering, that I honestly confounded it with perfect love; yet I did not actually obtain the fulness until that night when I humbled my intellect, as well as my heart, by what may be denominated correctly enough to a candid reader, the all-venturing, self-abandoning faith.

Of course, I was not prepared to exercise this faith previous to a distinct consciousness in the searching presence of God, of entire consecration. During the few weeks since that memorable night, I have enjoyed a quiet flow of the same stream of fire which then fell upon me, except when I have slightly neglected to walk by the same faith by which I was fully set upon my feet.

Let no one suppose that obtaining this blessing is entering into a state of rest. It is, indeed, a state of love. But in the Church militant love does not wish to rest. It is willing to battle for the Lord, and it has the privilege of so doing. In perfect love increased exquisiteness of joys is no more surely found than increased subtlety of temptations, and the consequent need of intense watchfulness and strong faith, yea, in continuance, **THE ALL-VENTURING FAITH IN GOD.**

C.

PROPOSALS FOR AN IMMEDIATE AND UNIVERSAL REVIVAL.

FIRST, That the Church, individually and collectively, set themselves apart for the purpose of making an attack on Satan's kingdom. This of course is not *tame* work, and will demand holy courage and *special consecration*. We would therefore suggest, that a meeting of the members be held for the purpose of full consecration to the work of revival, in all its emergencies and self-sacrificing demands.

If the town in which you live were attacked by an invading force, there would not only be an energetic, but well concerted plan of action, or victory would not be anticipated. What variety of schemes and concert of action do we behold on the part of the *hosts of sin*, in withstanding the establishment of Christ's kingdom in the hearts of Christ's rightful subjects, and winning the world over to Satan's dominion.

WARLIKE MOVEMENTS.

This world being a *redeemed* world, Christ's army have a right, in the name of the world's Redeemer and Conqueror, to commence a *sudden* and *immediate* attack on Satan's kingdom, in any town, city, or hamlet, in any part of the globe.

We propose that such an attack now be commenced in every part of our Lord's dominions, however small or large the forces of Immanuel may be, in any place in Christendom. Let a sudden and persistent battle against the hosts of Diabolus at once begin. Though there may be only an army for Jesus so small as to number from one to five, inasmuch as it stands written, "One shall chase a thousand, and two put ten thousand to flight." One man with God on his side, is a majority against the world.

PLAN OF WARFARE.

Summon your Church membership, male and female, young or old, yea, every one that stands written on the Church roll, as having enlisted in Christ's army, and tell them that the Captain of Zion's hosts demands that one and all shall equip themselves for an *immediate* attack on the dominion of the usurper. Tell them that the decree has already gone forth from the Throne of the Eternal, that Satan shall no more be called the Prince of this world. Tell them that He is coming speedily whose right it is to reign—that the world is to be saved, and every man, woman, and child, saved by the blood of Jesus, is to have a hand in it. Tell them the all-inspiring fact, that the kingdoms of this world, by virtue of the infinite price paid on Mount Calvary eighteen centuries ago, is the rightful heritage of our Lord and King.

Tell them, that He who trod the wine-press alone, and of the people there was none with Him, will demand that in many cases the battle shall be single-handed. He whose command is, "Preach the Gospel to *every* creature," will often bring them in single-handed fight. And the motto of warfare must be, "I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENETH ME."

But though the success of the battle may depend largely on individual "in season and out of season effort," *concentrated* action will be in daily demand. And here let us add a plan for concentrated and also individual action.

DAY PRECEDING BATTLE.

Let the day preceding public services be observed by all the Church members as a season of special prayer, fasting, or abstinence, and a *noon* or afternoon meeting held for individual and united dedication to the work. All subsequent days during the continuance of the special services, we would have Christ's labourers devote one half-hour at least, by rising earlier than they have been accustomed, to spend in special closet prayer: *first*, asking that their minds may be directed to some one person, for whom they may pray during the day, as for their own soul, and whom they may visit and lead to the house of God, and if possible to the altar of prayer. We would suggest that some new subject of grace be singled out *daily*. We would also urge that this be done with each successive day, though much of the spirit of *sacrifice* be required to accomplish this purpose, casting aside that enthusiastic doctrine that we are not to do good unless we feel free to it, and knowing that we must not sacrifice to God that which costs nothing, remembering also that *faith without works is dead*.

The united prayers of the Church are greatly needed for those who labour in word and doctrine. What Christian labourer but will say, "Brethren, *pray for us*." Thus will all be workers together with God.

SERVICE OF SONG.

Let some energetic Spirit-baptized men and women take charge of the *service of song*. Funeral dirges must not be sung when an army goes forth to battle. An inspiring hymn sung while the congregation is assembling, aids in giving tone to the succeeding service, and furnishes its quota toward bringing out the people early. Let some Spirit-fired man be appointed to gather around him those who, throughout the series of services, shall make it his business to start appropriate songs of Zion.

PRAYER SERVICE.

Let there also be those who, without waiting to be formally called upon, will lead in prayer, in tones of voice that may be heard, so that Christians all over the house may be inspired with the spirit of the utterances presented to the Throne, and the depth of their heart breathings find utterance from their lips in the united deep-toned AMEN. Let no one deem this hearty expression of fervour in prayer as uncalled for or fanatical. It is

a *God-inspired demand*, "Let all the people say, AMEN and AMEN!"

IMPORTANT TACTICS.

When the invitation is given to seekers of pardon, let Church members, both male and female, who have consecrated themselves to the work, *immediately* rise from their seats and scatter themselves through the congregation. Let this be done quickly and with a manifest heartiness, so that urging to the duty, on the part of the one leading the meeting, may not be needed. Otherwise the benefit of these personal appeals on the part of the Church members will be far less influential on the minds of sinners, if apparently constrained by man, and not manifestly through the constrainings of the Holy Spirit.

IMMEDIATELY.

Paul, who was of like passions with ourselves, though tempted to yield to flesh shrinkings, was nobly inflexible. In view of self-crucifying duty he exclaims, "Immediately I conferred not with flesh and blood." Let those who have consecrated themselves to any and every department of the work, come *immediately* forward, and either kneel or stand around the altar, thereby alluring others, and showing sinners that the Church is alive in everything pertaining to their salvation, and readiness to pray and lead them to the Lamb of God. Every one that has found their way to Christ, and is in the present enjoyment of salvation, will know how to lead another to the Saviour of sinners. Seekers ought to have experienced Christians lingering around to point them the way to Jesus. This work ought not to be left to a few. If souls are born to Zion, it must be through the labour and travail of the Church.

SECRETARYSHIP.

It is always greatly desirable that one or two persons of deep consistent piety should be appointed to the secretaryship of the meeting. A male and female secretary would be most proper. The work of these should be particularly to take note of every case of *conviction* and *conversion*. By this we mean every one manifesting their conviction by presenting themselves as seekers of salvation. Every one who receives the witness of entire sanctification should also stand written in connection with the records of the work.

All the subjects of the work should thus stand carefully re-

corded, for various important reasons, a few of which we will state. The *conviction* of a sinner is not a small matter. It proves the *presence* of the Divine Convincer, the blessed Holy Spirit. What an honour conferred upon a Church that God the Holy Spirit should be sent in answer to the intercessions of Jesus to arrest if but *one* sinner! Surely this is not a light matter, but is of sufficient importance to call forth the abundant thanksgiving of every member of that Church community. And what should greatly add to the importance of this glorious fact is, that God never sends His convicting Spirit to arrest a sinner, without intending to save that sinner. This furnishes work for the Church. The *name* of the convicted one presented at the altar of prayer ought to be taken, in order that some one or more of the Church members may, as *workers together with God* in the salvation of that soul, follow up the convicted one by home visitation, assisting them again, if necessary, to the altar of prayer, and other means of grace, till fully born into the kingdom.

WEALTH OF THE CHURCH.

That the names of those who are newly-born into the kingdom should every one of them be carefully recorded, is too obvious to need much comment. SOULS ARE THE WEALTH OF THE CHURCH. It is only to the degree that it is written on the archives of eternity that this and that man was born there, that any Church community will be recognised in the eye of God, otherwise than to increase their solemn responsibilities.

A GREAT LEGACY.

The fact that *one* soul is born of God in a Church is of more value to that community than a legacy of ten thousand pounds. Let us imagine for a moment that a sum of ten thousand pounds was bequeathed to a Church, yet though bequeathed, there was some danger that the *Will* might be contested and the property lost. What pains-taking assiduities would be called forth to secure the bequest, and place it beyond contingencies. But is not one soul born to Zion of more value to the Church than ten thousand pounds. May He who expended the wealth of heaven to redeem the soul, have mercy upon any Church community who does not regard the acquisition of one soul of greater value than ten thousand pounds ten times told!

It is the will of God that the new-born one should be eternally

saved. He has committed it to the watch and care of the Church militant, that it should shine as a star in the diadem of the Redeemer's crown for ever; yet, though this is the will of God, Satan will endeavour to contest the Divine will. What pains-taking assiduities will be necessary on the part of the Church to *ensure* that soul for the Redeemer's crown! Who will gainsay, when we insist that the name of every convert should be most carefully recorded, whether they be many or few?

RECORDED IN HEAVEN.

It also aids in giving *stability* of feeling to the *convicted* or *converted* one, to know that their name has been written as having decided for Christ. That in Heaven's book of remembrance a record of the names of all such as are thus signalled as subjects of the Holy Spirit's working is kept, we cannot doubt. Shall we think it too much, then, for the Church militant to maintain a careful secretaryship in time of revivals?

Neither can we doubt whether a record is not being kept in the heavenly world of each one who, through the Blood of the everlasting covenant, enters into the holiest. Surely the blood-washed throng around the throne strike their harps to a higher strain when a redeemed spirit, newly washed in the blood of the Lamb, enters by the new and living way within the veil, and begins the new eternal song, "Unto Him who hath loved us and redeemed us, and washed us from our sins in His own blood," &c. That the Church of the first-born in heaven takes note of the eventful fact, we know. And shall the Church militant refuse to take thankful note of the fact? Surely not. Then let the name of every one who receives the witness of entire sanctification be recorded to the glory of God, and the further establishment in holiness on the part of the recipient. It adds to one's stability to feel that they stand written in the eye of heaven and earth *wholly the Lord's*.

BRIEF NOTICINGS.

A careful secretaryship, comprising brief noticings of incidents of more than ordinary interest, if taken at the time of their occurrence, will add greatly to the zest of revival reports. What more proper reportings for Church papers than brief inspiring revival incidents! How seemly, when a victorious battle comes off, that the report be sent to head-quarters, so that all the divisions of Christ's army may send up one general shout of

praise to their all-conquering Lord! And is this not a religious duty, inasmuch as Christ, the Captain of Israel's hosts, demands the glory due to His Name? Paul gives as a reason why recordings of the Divine goodness should be made, "That through the thanksgiving of many praise may REDOUND to God." For the same reason we say that a record of revival incidents ought to be given—that is, for the glory of God.



SPIRITUAL LETTERS.

FROM S. RUTHERFORD TO MY LADY KENMURE.

MADAM,—I have longed exceedingly to hear of your life and health, and growth in the grace of God. I lacked the opportunity of a bearer; in respect I did not understand of the hasty departure of the last, by whom I might have saluted your Ladyship; and therefore I could not write before this time. I intreat you, Madam, to let me have two lines from you, concerning your present condition. I know that ye are in grief and heaviness; and if it were not so, ye might be afraid, because then your way should not be so like the way that our Lord saith leadeth to the New Jerusalem. Sure I am that if ye knew what was before you, or if ye saw but some glances of it, ye would with gladness swim through the present floods of sorrow, spreading forth your arms out of desire to be at land. If God have given you the earnest of the Spirit, as part of payment of God's principal sum, ye have to rejoice; for our Lord will not lose His earnest, neither will He go back nor repent Him of the bargain. If ye find, at some time, a longing to see God, joy in the assurance of that sight, howbeit that feast be but like the Passover, that cometh about only once a year. Peace of conscience, liberty of prayer, the doors of God's treasure casten up to the soul, and a clear sight of Himself looking out, and saying, with a smiling countenance, "Welcome to me, afflicted soul," this is the earnest that He giveth sometimes, and which maketh glad the heart, and is an evidence that the bargain will hold.

But to the end that ye may get this earnest, it were good

to come oft into terms of speech with God, both in prayer and hearing of the Word; for this is the house-of-wine, where ye meet with your Well-beloved. Here it is where He kisseth you with the kisses of His mouth, and where ye feel the smell of His garments; and they have indeed a most fragrant and glorious smell. Ye must, I say, wait upon Him, and be often communing with Him, whose lips are as lilies, dropping sweet-smelling myrrh, and by the moving whereof He will assuage your grief; for the Christ that saveth you is a speaking Christ; the Church knoweth Him (Cant. ii.) by His voice, and can discern His voice among a thousand. I say this, to the end that ye should not love those masks of Antichristian ceremonies, which the Church, where ye are for a time, hath casten over the Christ whom your soul loveth. This is to set before you a dumb Christ. But when our Lord cometh, He speaketh to the heart in the simplicity of the Gospel.

I have neither tongue nor pen to express to you the happiness of such as are in Christ. When ye have sold all that ye have, and bought the field wherein this pearl is, ye will think it no bad market; for if ye be in Him, all His is yours; and ye are in Him; therefore, because He liveth, ye shall live also." (John xiv. 19.) And what is that else, but as if the Son had said, "I will not have heaven, except My redeemed ones be with Me? they and I cannot live asunder—abide in Me and I in you." (John xv. 4.) Oh, sweet communion, when Christ and we are through other, and are no longer two! "Father, I will that those whom Thou hast given Me be with Me where I am, to behold My glory that Thou hast given Me." (John xvii. 24.) Amen: dear Jesus, let it be according to that word.

I wonder that ever your heart should be casten down, if ye believe this truth. And they are not worthy of Jesus Christ, who will not suffer forty years' trouble for Him, since they have such glorious promises. But we fools believe those promises as the man that read Plato's writings concerning the immortality of the soul. So long as the book was in his hand, he believed that all was true, and that the soul could not die; but so soon as he laid by the book, presently he began to imagine that the soul is but a smoke or airy vapour, that perisheth with the expiring of the breath; so we at starts do assent to the sweet and precious promises; but laying aside God's Book, we

begin to call all in question. It is faith, indeed, to believe without a pledge, and to hold the heart constant at this work, and when we doubt, to run to the Law and to the Testimony, and stay there. Madam, hold you here. Here is your Father's testament, read it: in it He hath left to you remission of sins and life everlasting. If all that ye have here be crosses and troubles, down-castings, frequent desertions, and departure of the Lord, who is suiting you in marriage, courage! He, who is wooer and suitor, should not be an household-man with you, till ye and He come up to His Father's house together. He purposeth to do you good at your latter end (Deut. viii. 16), and to give you rest from the days of adversity. (Psalm xciv. 13.) It is good to bear the yoke of God in your youth. (Lam. iii. 27.) Turn into your stronghold as a prisoner of hope. (Zech. ix. 12.) "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3.) Hear Himself saying (Isa. xxvi. 20), "Come my people,"—rejoice, He calleth on you—"Enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment, till the indignation be overpast." Believe, then, "believe and be saved." Think it not hard, if ye get not your will nor your delights in this life; God will have you to rejoice in nothing but Himself. God forbid that ye should rejoice in anything but in the Cross of Christ. (Gal. vi. 16.)

Our Church, Madam, is decaying; she is like Ephraim's cake, and gray hairs are here and there upon her, and she knoweth it not. (Hos. vii. 9.) She is old and gray-headed, near the grave, and no man layeth it to heart—her wine is sour, and is corrupted. Now if the wife of Phineas did live, she might travail in birth and die to see the Ark of God taken, and the glory departing from our Israel—the power and life of religion is away. "Woe unto us, for the day goeth away, for the shadows of the evening are stretched out." (Jer. vi. 4.) Madam, Zion is the ship wherein ye are carried to Canaan. If she suffer shipwreck, ye will be casten overboard, upon death and life, to swim to land upon broken boards. It were time for us, by prayer, to put upon our Master-pilot Jesus, and to cry, "Master, save us, we perish!"

Grace, grace be with you. We would think it a blessing to our Kirk to see you here; but our sins withhold good things from us. The great Messenger of the covenant preserve you in body and in spirit.

Yours in the Lord, S. R.

Answered, Feb. 1, 1630.

IN THE HEALER'S ARMS.

Weakness and weak and sick and feeble,
 Prostrate at Thy feet I fall :
 Listen to my sad complaining,
 O Thou Holy Lord of all :
 Help is needed,
 For that help on Thee I call.

Many mightier prove too feeble :
 Greater skill is far too weak,
 Surely Thou alone art able
 My emergency to meet.
 Look in pity,
 While I'm waiting at Thy feet.

Thou compassionate Physician,
 Every case can clearly see,
 Understanding my condition,
 Thou canst well prescribe for me :
 O but touch me,
 And disease shall quickly flee !

Soul and body, both united,
 Thou canst heal the self-same hour :
 Then could I exclaim, delighted,
 Thou has wrought a perfect cure !
 All the glory
 Be ascribed to Jesus' power !

So I'll wait, and wait, believing
 He does undertake for me,
 And my soul is now receiving
 What is truly best for me ;
 Sweetly resting,
 Till I His salvation see.

If in His renewing wisdom
 He can speak the word, "Be whole,"
 Soul and body, all exultant,
 Shall the glorious truth reveal ;
 Ever telling,
 There's a God in Israel.

But I know this Great Physician,
 Will the needful health impart,
 Or He'll press me closer, closer
 To His tender, loving heart,
 Safely shielding
 From the tempter's fiery dart.

O, how safe in health and sickness,
 Storm and sunshine, night and day !
 Safe ! for His infinite greatness
 Careth for us all the way ;
 Till triumphant,
 We shall launch in endless day.

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CONTENTS.

	PAGE
Loving God as we Ought	33
Witnesses for God	36
Chapters on the Christian Life	40
The Blood of Jesus	42
Saved by an Act of Faith	43
Terms Accepted	44
On "Making Holiness a Speciality"	45
Holiness in Common Things	50
Poetry—Silence under Trials—Good for Evil	52
A Retrospect	53
Sabbath Readings	55
Soul Inquiries	59
Spiritual Letters	66

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THE GUIDE TO HOLINESS.

LOVING GOD AS WE OUGHT.

“**I** DO NOT LOVE GOD AS I OUGHT.”

So spake a good Christian one day to the writer. Ah, who does love God as he ought? Who can? If the subject be looked at from the Godward side, there is no one that can love Him as He ought to be loved. But if the subject be looked at from the human side, then to love God with *all* the heart, with *all* the mind, with *all* the soul, and with *all* the strength, is to love Him as we ought. That is, taking the word to express obligation, and the obligation to be formed by the nature and extent of the commandment.

He who thus loves God, fulfils the whole law, as it bears upon his entire being. He does more than all burnt offerings and sacrifices. He loves God as God loves him. The infinity of his being is engaged in exercises of love to Him, as His infinity of Being is engaged in exercises of love to him. In this he accomplishes the purpose of his being, as God does His. In this he is happy, irrespective of external circumstances, as God is in the boundless ocean of His self-created and self-sustaining love.

But who can thus love God as he ought? He who lives a life of faith upon the Son of God who has loved him and given Himself for him. Or he in whose heart Jesus dwells by faith, and who comprehends with all saints

what is the height, and depth, and length, and breadth, and knows the love of Christ which passeth knowledge, and is filled with all the fulness of God. Eph. iii. *He loves Him as he ought, because he loves Him as he is commanded. Only in Christ, then, can this obligation be met, and in Christ as all the fulness of God. An entire Christ in the infinite dimensions of His Divine love dwelling in us by faith, is the ocean whence flows the stream of love into every part of the kingdom of our being, and thence ascends in loving thoughts, affections, desires, and deeds.*

We can never love God *more* than we ought. However much our being may develop in its mind, soul, and strength, the commandment will keep up with it. The commandment is as obligatory upon a seraph as upon a Christian, and upon a Christian in his most mature state as in the first degree of his new life. So that with the ever unfolding powers of our being, whether in this world or in heaven, the word of Divine obligation will continue to accompany us, requiring our love to be measured by *all* our mind, *all* our soul, and *all* our strength. And while we cannot *exceed* this, we must fall short of *supererogatory* love.

Again, we must bear in mind, that even the love with which we love Him is not our own as His is; that is, self-possessed and self-sustained, natural and inherent. No! It is "shed abroad" within our hearts from Himself. It is the reflux of His own; the stream returning to the ocean, the light reflected upon its origin, by and through our Lord Jesus Christ. Were He in an arbitrary manner to withdraw Himself from our hearts, we could no more love God than the river could run into the ocean, if the ocean ceased to emit its vapours, or the earth reflect light if the sun withdrew its shining. Hence the impossibility of innate love, or love beyond what is our obligation.

Blessed be God! He does not ask a love either in kind or degree beyond our capacity. As in nature He does not ask the moon to shine as the sun, or the plant to yield as much fruit as the tree, or the child to act as the man, or the insect to fly as the eagle; so in grace He does not ask the Christian who has only one talent of mind, soul, or strength, to love Him as he who has two or five. But this He does require, that each should have his capacity filled with His love, whatever its dimensions. And he who loves God with a filled capacity, though only of one degree, does what *he* does who loves Him with a filled capacity of ten degrees; and this one does no more than that, so far as obligation goes. Both alike meet the requirement, and neither is *meritorious* in so doing.

But if we love God short of *all* our soul, *all* our heart, and *all* our strength, so far as we come short, so far we love Him *less* than we ought. We hold in the vessel of our being short measure, and present to Him who asks *full* measure a deficiency. That deficiency, however, is not owing to want of supply in the Fountain, but to our keeping back the vessel so that the fulness cannot come in. If we would hold our vessels beneath the flowing stream it would as easily *fill* them brimful as half, or three parts. We go away with a deficient supply, and seek at other streams for a fulness; but we fail to get it. There is still the deficiency. No stream in the wide universe can fill up the unoccupied portion of our souls. We only love God in the degree in which He has supplied us in Christ Jesus; and wherein that is wanting in fulness, it is our own fault. We are our own enemies in being content with a deficiency, when we might have the fulness; we delude ourselves in thinking that anything else will do as a substitute. Thank God, we may be filled if we will apply to the FOUNTAIN.

O come, brother, if you have as yet any deficiency in

your love to God ! Come, plunge thy soul into its mighty depths, plunge it as thou hast seen a waterman plunge his bucket into the river until filled, or hold it under the flowing spring until he had enough. Read the words which thy God has written over the Fountain—" Whosoever WILL let him take the water of life FREELY ;" and to convince thee that thou need not be afraid of the supply, this water is a RIVER flowing from beneath the throne of God and the Lamb ; and to show thee its superior qualities, it is a PURE RIVER OF THE WATER OF LIFE, CLEAR AS CRYSTAL. Rev. xxii. 1.

" My earth Thou waterest from on high ;
But make it all a pool :
Spring up, O Well, I ever cry,
Spring up within my soul !

" Come, O my God, Thyself reveal,
Fill all this mighty void ;
Thou only can'st my spirit fill :
Come, O my God, my God !

" Fulfil, fulfil my large desires,
Large as infinity ;
Give, give me all my soul requires,
All, all that is in Thee !"



WITNESSES FOR GOD.

LIZZIE M. CLARK.

A FAIR, Christian girl, just on the verge of womanhood, comforter of her sorrowing father, a counsellor, sister, and mother in one to the younger sisters and brother, who had just previously been committed to her guardianship by their dying mother. This was the character and position held eleven years ago by Lizzie Morris, of precious memory, one of the purest and loveliest of earth's daughters.

At that time she mourned unceasingly, although submissively, the death of her mother, and missed, beyond all power of expression, her counsel, and the sympathy and forbearance which could be gathered from no other earthly source ; yet she took up

heroically the labour and care that necessarily devolved upon her as the oldest of a large family, firmly believing that a Father's hand was leading her, and trusting that she should know and understand, in God's time, the mysterious providences which then seemed so wrapped in impenetrable mystery.

Only those who have had a like experience of anxiety and toil such as passed upon her at that time, can realise the furnace of trial in which she walked so uncomplainingly. Still she manifestly was not alone. He who walks with His children through all their afflictions walked with our sister in all her fiery trials, making them instrumental in lessening her attachment to earthly things, and wooing her to a nearness to Himself before unknown.

She had from a child been a follower of the Saviour; but a few months subsequent to the loss of her mother she became the subject of the Spirit's influences toward heart purity. This deeper experience of the love of Jesus she earnestly sought, unknown to the circle of Christian friends with whom she met each week for social worship, until during one never-to-be-forgotten evening, while listening in class-meeting to the testimony of one of Jesus' "little ones," whom He had made "perfect in love," the ardour of her desires could no longer be restrained, and suddenly her emotion found expression in tears and in prayers, which ere long were turned to praises, when, by faith, she claimed the all-sufficiency of Christ, and He drew near to His seeking child.

So vivid was her realisation of His presence, that during her homeward walk from that hallowed place, while rehearsing her blissful experience, she exclaimed, "It seemed that I could almost see my Saviour."

Her experience thereafter seemed to be an answer to the petition so often presented by her in one of her favourite hymns:—

"O, that I could, with favoured John,
Recline my weary head upon
The dear Redeemer's breast!
From care and sin and sorrow free,
Give me, O Lord, to find in Thee,
My everlasting rest."

From that hour of consecration and holy baptism she went out to earnest and successful labours for souls, not only in her own home-circle, but in the community in which she resided.

Mary, in the eternal day of God, will rise to life everlasting, who will date their awakening to their need of Christ from the time of her faithful ministrations to them.

Years passed, but our sister never lost the energising influence of that baptism. One who knew her most intimately testifies to the "living power which the saving grace of God exercised in her heart and life," till God called her to come home. "Although she was placed in a position the most trying to a Christian, yet she finished her course unspotted from the world."

As a guardian of her younger sisters before, and as the wife of a minister after her marriage, she moved in a sphere where whatever was wrong in her character would come out and provoke criticism. But I never knew a word spoken against her.

The last five years of her life were spent by the side of a watchman on Zion's walls, and, till the time of her departure drew near, in congenial co-labours for the establishment of Christ's kingdom on the earth.

Her last sickness was protracted and painful. "Early in January of 1867," writes her bereaved companion, "without any previous warning, a severe hemorrhage of the lungs prostrated her. This was the first intimation I had of her failing health, but it at once assured me that I must prepare for the worst, for before long we must be separated. She partially recovered; and during the winter of 1867-8 seemed much stronger and better in every way. . . . But it was only the flattery with which consumption deceives. As the fall of '68 drew near she began to decline.

"We often talked of the prospect of her early death, and often prayed together that the Lord would spare her life. When she began to decline so rapidly, she said she would like to live a few years, to see her child grow up and to help me work for Jesus; nevertheless, if it was the Lord's will, she was ready to go. Death had no terror and the grave no gloom to her. 'You will all come soon,' she said.

"She suffered much; but grace sustained her. She said to me, 'You ought to be thankful when this poor, weary body is at rest.' 'O what a sweet release I shall have when I shall be called home.' 'O, when shall this *tired* body be at rest.' 'The heavenly world is so real to me now that I am so near

through with this.' And as the time of her departure drew near, she said, 'I am almost home; I shall soon be at rest.'

"About eighteen hours before her death she said, 'I can cough no more, now I must soon go.' And just then she had a severe conflict with Satan. O how we prayed for victory. I assured her it was only the last onset of the enemy, and she was sure of victory. She did not want to die without a great blessing, and I assured her she would receive it. Her faith took hold on God, and Satan fled from her, and peace filled her soul.

"She slept a little in the early part of the night; but after one o'clock it became evident to her and us she was dying. Her hands and arms were cold, but she could see and hear as well as ever. Not a cloud of delirium crossed her intellect, nor of doubt rested on her spirit. I asked her if Jesus was precious. 'Yes, He is with me,' was her reply. I asked if she had obtained the victory and blessing for which she was struggling in the evening. 'O yes,' said she. I then repeated to her the 23rd Psalm, 'The Lord is my Shepherd, I shall not want.' I had only finished three verses of it, when going before me, she took up the passage in which, during life, she had so often expressed her experience, and exclaimed, 'My cup runneth over.'

"It was time to take her medicine, and she asked for it. I told her it mattered little whether she took it or not, for she was nearing a land where the inhabitants are never sick. 'O yes,' said she, 'I must go. Good bye, sweet babe and precious husband;' and she bade good bye to all in the room with more composure than if she had been on the eve of an earthly visit, and at six o'clock on the morning of February 18, 1869, she went sweetly to her mansion in heaven, from Cincinnati, Ohio, America."

Father, mother, and daughter are now gathered to their heavenly home, to wait for those who, lingering, toiling yet amid earth's shadows, look forward hopefully to an eternal reunion. "We all will come soon."

L. P. B.

CHAPTERS ON THE CHRISTIAN LIFE.

BY THE REV. W. HUDSON.

(Continued from p. 12.)

I.—THE FOUNTAIN.

3. **T**HE DEATH OF JESUS CHRIST MADE THIS LIFE POSSIBLE TO MEN. Death is the penalty of sin ; but this doctrine by itself does not explain the death of Jesus, since, as we have seen, He never committed sin or had any sympathy with it. There was no entail of depravity in His case ; and therefore His death cannot be explained on the principles which sufficiently account for the deaths of infants. But when we learn that He voluntarily became a *substitute* for men, these difficulties are at an end. He said, "I lay down my life for the sheep." He is the propitiation for the sins of the world. To His great work He was given by the Father ; and He gave Himself with delight to do the Father's will. Thus eternal life has been given to us in being provided for us. Without this provision, poor fallen man could have had no good. He must, if permitted to live and act, have taken the natural doom of an unredeemed sinner, and that doom we see in "the fire prepared for the devil and his angels." We cannot now wonder at anything that God may do for men in love and mercy ; but He cannot do another work so great as that which has already been done.

But how has the death of Christ made this life possible to men ? Those who have this life have been blessed with the Divine gifts of pardon and regeneration. These gifts cannot be bestowed without a reason. This reason must be such as to meet all the demands of the sinner's own intelligence and conscience, of the intelligence of the observant universe, or of that part of it that does or ever may behold these wonders, and of the infinite intelligence of Jehovah Himself. Such a reason is in the fact of atonement. The trembling, penitent, and believing sinner cannot find fault with this reason for his personal and everlasting salvation: No angel in heaven, and no pure mind anywhere can fail to be satisfied when men are saved on terms appointed by infinite wisdom and love. And God is satisfied with the accomplished work of His incarnate Son. Thus the expedient in moral government, by the working of which man

receives this life, with all its glorious issues, will be found to have been a grand success; and in the gift of His Son God has blessed us with a pledge that He will bestow all else that may be required for the completion of the good of His own. And what may this be? The answer will be found in considering—

4. THAT THE PERSONAL HISTORY OF JESUS CHRIST SHOWS THE EXTENT TO WHICH HIS LIFE MAY BE DEVELOPED IN US.

Holy Scripture sets forth Jesus as our example. "He that saith he abideth in Him ought himself also so to walk even as He walked." There is great advantage in having a good pattern. You learned to write from a copy. You know how to correct errors of speech or of action, because you have a standard. Men often improve on their specimens or patterns. In this way inventions and discoveries help towards perfection in sciences and in arts. Take as an illustration the wonderful machines on which our large daily newspapers are printed, one of which can turn out eighteen or twenty thousand copies an hour. Such perfection has been attained by degrees; and in regard to such things there seems to be practically no limit to man's power to improve. But who can improve on the example of Jesus? Who has suggested any defect or any excess? The removal of anything would cause a flaw. The addition of anything would cause defect, because perfection would require its removal. Jesus is perfect. No one who understood His character has ever pretended to have surpassed or even equalled Him. His character is higher than that of Socrates, being free from all the defects and infirmities observable in that most exceptionably wonderful man. His character is higher than that of Adam in pristine innocence. Some of its distinctive, positive elements were drawn from perfect obedience and success amidst the greatest opposition; whereas, the innocence of unfallen man was probably chiefly negative. His character is, I believe, higher than that of a pure angelic spirit, for like and other reasons. This then is the example set before us. It presents a reason and a motive for constant and even endless activity and pursuit of increasing excellence. When you shall have attained the elevation on which the entirely sanctified believer stands on earth, you will know what this means: "As He is, so are we in this world." But even then you will find that the mind of Jesus is still above you. When you have gone higher still

in spiritual attainments, it will be yet above you. This will not be by elusion, as when a child hopes that from the summit of yonder hill he will touch the sky, but finds when he attains it, that he must proceed to another. No; there will be no illusion. Every stage of progress will enable you to discern new or more glorious displays of excellence in your inimitable example, because your powers and capacities will be enlarged. You will pass from the feebleness and little knowledge of childhood to the strength and great practical wisdom of full maturity. You will develop an increasing resemblance to your blessed Lord. And when you have passed into the eternal state, you will still advance towards the perfection of Christ, which is the perfection of God. Thus has God given us eternal life in His Son Jesus Christ our Lord.

Some of the servants of the Lord have attained much likeness to Himself in this world. Some have, like the Apostle Paul, been even perfect in Christ Jesus, entirely sanctified. That Apostle was on earth completely devoted to God. We may attain the same experimental and practical good; and I have begun to write these meditations in the hope that I may help some inquirers to understand and desire the greatest attainable blessings of the Christian Life. Let us endeavour to discern clearly what has to be done or consented to by ourselves, in order that that perfect deliverance from sin for which provision has been made, may be obtained and held fast. God, the Fountain of this blessed life, must be ready to fulfil all the promises that He has been pleased to make. O, that all who believe were willing to draw from this fountain what it is so ready to yield! The willingness required is nothing less than full agreement with all the known mind of God.

THE BLOOD OF JESUS.

"And the blood of Jesus Christ His Son cleanseth from all sin."

WHEN? When? At death! This pre-supposes that a justified state of the blessed before God is all that is attainable in his probationary state, and that his Saviour is not a perfect Saviour until the hour of his great and last change.

If the blood of Jesus has not the merit to cleanse and *keep* clean, day by day, then the assumption is, that God can look upon a measure and degree of sin with allowance, than which nothing can be more opposed to the idea of Infinite purity, the declarations of God's Word, and the efficacy and fulness of the atonement. "This is the will of God—even your sanctification." "Walk before Me; and be ye perfect." "Be ye holy, for I am holy." "Without holiness no man shall see the Lord."

What mean these words of Holy Writ? We answer—they call for holiness of heart; and an unblamable life; purity of thought; perfection, *rightly understood*. But, says the objector, how am I going to be kept from sin? By the constant application of the blood of Christ, moment by moment. As the little begrimed pebble in the carriage-way, when lifted from its dusty bed, and thrown into the pure running brook, is cleaned, and while it lies *there*, is kept clean; so the heart, while it lies in the cleansing fountain, is kept clean.

Says one—"If in doubt, fly to the present cleansing blood; claim this Jesus all anew, moment by moment"—crying, "I, fulfilling Thy conditions, rest upon Thy precious promises, because Thou art true. I claim all the purchase of Thy blood, because Thou hast promised, and art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Ho! every one that thirsteth, come to this Fountain-side!
 Drink freely of its waters, drink, and be satisfied!
 Yet linger not, but hasten on, and bear to all around
 Glad tidings of the *love* and *peace* and mercy thou hast found!"

E. R. S.

SAVED BY AN ACT OF FAITH.

(EXPERIENCE.)

IT was nearly five years after my conversion, when I first heard and understood the doctrine of holiness, as taught in the Evangelical Churches. I had previously, and very often, heard and read of "Christian perfection;" but as I did not doubt that absolute perfection was meant, I thought but little about it. At the same time, I had no correct idea of my own respecting the change wrought in the heart by holiness.

When I met with such passages as, "Blessed are the pure in heart," "Sanctify them through Thy truth, Thy Word is truth," and many others of the same import, I was at a loss to know what to think of them, although I had been trying to preach the Gospel for almost one year. But while I was thus living *without* the witness of perfect love, I was blessed with the happy privilege of hearing Dr. and Mrs. P. delivering addresses on holiness unto the Lord.

They invited those who were seeking purity of heart and penitents to the altar, and I was soon found there too. There for the first time I asked the Lord to save me from all unrighteousness, and after weeks of painful struggle, I did what I should have done in so many minutes, I believed in the Lord Jesus Christ, and was made every whit whole. Glory! glory to the Lamb! I then promised my blessed Jesus that I would confess that His blood cleansed me from all sin.

I now feel a sweet peace, and with a soul full of glory and of God, can say in the language of the poet—

"My sins are washed away
In the blood of the Lamb."

And again—

"Thine, only Thine, oh! may I be;
My love, my life, to Thee be given:
My richest joy, Thy love to me;
Thy smiling face, my sweetest heaven."

E. E. C.

TERMS ACCEPTED.

(EXPERIENCE.)

THOUGH I have been a member of Christ's family about four years, and have enjoyed many precious seasons in communion with my Saviour, yet, for some time past, I have been thinking about the new power as expressed by many witnesses.

Day after day I became more convinced that there was a vacuum still in my heart that only the love of God could fill. Believing that I might attain the deficiency here on these low grounds, and remembering that the fountain is deep and inexhaustible, and that Christ had bidden me come, without money

or price, and buy, I resolved to go; though my sins be as scarlet, they should be made white as snow.

While engaged in earnest supplications at a throne of grace for the blessing of perfect love and the evidence of my acceptance with Him; and after concluding my prayer, and while yet upon my knees, these thoughts seemed to be presented for my consideration, Am I willing to devote myself wholly and unreservedly to the service of God? Shall my thoughts, words, and actions show forth His glory and speak His praise? Am I willing to spend and be spent in His service, labouring untiringly to secure the salvation of immortal souls, and not heeding or fearing what men may say or do unto me, only that I may glorify God, in my soul and body, which are His, and finish my work with joy?

I could do but the one thing. My duty was laid before me, and also the sacrifice which God required of me, and reckoning that I was not my own, but being bought with the precious blood of Christ, and that it was His will concerning me, even my entire sanctification. I could no longer hesitate to resign all to Him. Looking up, with trembling lips and a believing heart, I could but say, "Lord, I yield all to Thee, and by Thy help I hope to be faithful unto the end of life."

J. W. F.

ON "*MAKING HOLINESS A SPECIALITY.*"

BY THE REV. WM. I. GILL.

AMONG those who profess to receive the Wesleyan doctrine of Christian perfection, some are accustomed to give to it great emphasis and prominence, and to make special efforts for its exposition and enforcement; while a larger number, perhaps, disapprove of this, and feel a decided distaste for it. "We believe in the doctrine," these say, "as it was held and put forth by Wesley and the fathers of Methodism; but do not believe in making it a speciality."

The writer well remembers how he was impressed with this apparently equivocal position, when, having just come from another denomination of Christians, he was a doubter and in-

quirer on the subject of entire sanctification. To the doctrine that entire holiness is attainable in this life, I thought there were insuperable objections, philosophical and Scriptural. I was not as yet personally and intimately acquainted with any who professed its attainment, while reports that were made to me of some of them were to their prejudice. My conception of Christian perfection was such as to make demands on its professors far beyond what they professed, or perhaps ever hoped to fulfil in this world; so that, according to my standard, I must condemn the best of them; and I imagine I saw in some of its special advocates evident proofs of shallowness, and inconsistency, and self-ignorance, sufficient to refute their claims.

On the other hand, I thought that if the doctrine is true, it is the sublimest as well as the most delightful truth that could ever enter the mind of man; and that its attainment is worthy of any special efforts man can make, that this should not only be made a speciality, but *the* speciality above all things, and be made to stand out beyond and above all other doctrines and efforts, as the sun above his satellites; that till the whole Church knows its power by blessed experience, special efforts should be made for it without ceasing; that, as the tribes went up to Jerusalem to worship from all quarters of the world, and even the royal officer from Ethiopia, and as the angel, instead of furnishing the necessary instruction himself to the devout Cornelius, sends him from Cesarea to Joppa, that Peter may be brought from Joppa to Cesarea for that purpose; so, if I knew of a body of people or a meeting where such a doctrine was expounded, illustrated, and credibly exemplified, I would go there, if possible, though it were to the end of the world, just as Wesley himself for a like purpose visited Hernhut. I could not see how men who believe the doctrine could oppose special and earnest efforts for its practical enforcement and propagation; and the same blindness afflicts me to this day. But I have the consolation to know that in this no temptation has happened to me; but what is common to men, like Wesley as well as myself, notwithstanding the contrary opinion of those who have made no "special efforts" to know.

Now, his Journal makes it clear that he himself made a profession of holiness, and that he favoured and fostered its profession by others. We shall show, from this journal,

that these professors almost everywhere formed themselves into a separate body within the Society to which they belonged, and that in this capacity they made special and organised efforts for the promotion of holiness, and that Wesley himself sometimes organised, and always abetted them.

It is thought to be one of the strong points of the opponents of making holiness a speciality, that it divides the Church into a holy and most holy, creating invidious distinctions, and making public invidious assumptions. This objection applies with equal force to all associations on the basis of social, moral, and religious principles. Every temperance society is invidious to every rum-seller, and to drunkards generally. Every worthy Church-member and every Church is invidious to the infidel and libertine, and to all the unconverted. The whole Methodist movement, which sought and professed, without the interposition of priestly offices, conscious communion and alliance with God, was very invidious to High-churchmen. The special union of the professors and seekers of holiness, as in all cases of union for a special purpose, is invidious only to those who chose not to be identified with that purpose, or to set themselves against it. Hence, this objection never seems to have occurred to Wesley.

In the entry for March 27, 1761, he writes :—"At twelve, I met about thirty persons who had experienced a deep work of God ; and *I appointed* an hour for meeting them every week. Whether they are saved from sin or no, they are certainly full of faith and love, and *are peculiarly helpful to my soul.*" Here are thirty persons, of advanced experience, *set apart by Wesley himself*, to be met by him weekly, and they are peculiarly helpful to his soul ; and so it is for mutual benefit that he appoints a special weekly meeting with them. A week afterward he writes of them :—"I met again with those who believe God has delivered them from the root of bitterness. Their number increases daily. I know not if fifteen or sixteen have received the blessing this week." Mark the strength of the expression, delivered from the root of bitterness ; their daily increase consequent on their special testimony and effort. See entry for "Feb. 5, 1762.—I met at noon, *as usual*, those who believe they are saved from sin." Note "*as usual.*"

On Wednesday, August 4, 1762, he writes :—"I spoke severally with those who believed they were sanctified. They were

fifty-one in all; twenty-one men, twenty-one widows or married women, and nine young women and children." Observe that the men were as numerous as the women. See entry for March 30, 1764:—"I met those who believe God has redeemed them from all their sins. I found nothing of London enthusiasm among them." In London, where he was most, there was most folly and fanaticism. April 23, he says:—"I then met the Society gathered from all parts (of Hutton). Afterward I met the *select Society*." This is the first time I have noticed that the body of the sanctified is called the Select Society; but it is often so called afterward, and sometimes it is called the "band," or "select band." Observe, that he first meets the sanctified along with the whole Society, and then by themselves.

March 14 and 15, 1770, he has a similar entry at Worcester, where he preached, and "afterward I met the Society," and on the following day "I met the *select Society*." He adds:—"The account of all whom I had time to examine was Scriptural and rational; and, suppose they spoke true, they are *witness* of the perfection which I preach. Yet, that they may fall therefrom, I know; that they *must, I utterly deny*." There were those then as now who said to such: "This cannot last. You will have to become weak again like us," which Wesley repudiates, for it is subversive of the doctrine. See entry on June 3, 1772, Oct. 21 and 22:—"Met *select Society*; talked with twelve of them. This is genuine Christianity." March 10, 1773, "met *select Society*." See also entry on June 12, 1774, Nov. 14, 1775, May 8, 1780, March, 1787. On Tuesday, July 6, 1784, he writes:—"I *joined* again the *select Society* which had fallen in pieces," which shows him anxious to perpetuate these societies.

Such societies would be necessarily centres of influence, and they would naturally make systematic efforts for the sanctification of others. The passages quoted and referred to give sufficient evidence of this. But we will add a few others that are more direct and explicit on this point.

On July 26, 1762, he gives us an extract from a letter of John Manners, dated May 15, as follows:—"His work goes on: Our last night's meeting was remarkable for the presence and power of God, while several were relating what He had done for them. One said, 'All that day in which God delivered

me, I felt the blessing just at hand, but could not open my heart to receive it. I was fast shut up till, under the sermon in the evening, I felt God open my heart, remove the bar of unbelief, and give me power to receive the blessing freely." There are now three places in the city, wherein as many as have opportunity assemble day and night, to pour out their souls before God, for the continuance and enlargement of this work." Now, while it is true that sinners were converted in connection with this work, as they always are, yet the work itself is sanctification; and for this especially these special meetings were held.

After recording ten such extracts, he adds:—"Thus far the account of John Manners, quite unadorned, but plain and sensible. Upon further inquiry, I find three or four-and-forty in Dublin, who seemed to enjoy the pure love of God: at least forty of these had been set at liberty within four months. Some others who had received the same blessing were removed out of the city." In the beginning of this account, he said:—"John Manners seemed to be raised up for this single work." It is true that John Manners did not labour exclusively for the sanctification of believers, neither does anyone else now. But sanctification was his special work and aim.

On June 5, 1772, he gives an extract from the leaders of Weardale Society, in which we find the following:—"On Saturday, a few met at Hunter's room who were athirst for full salvation. For this they wrestled with God, until a young man found the blessing, as several others have done since." Again:—"William Hunter and John Watson, men not of large gifts, but zealous of Christian perfection, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek after it, and, for this end, appointed meetings for prayer. The fire then spread wider and wider until the whole Society was in a flame." Such was the primitive Wesleyan practice. Wesley always favoured such special or select bands and meetings, because he thought the details of the highest Christian experience would not be well received in ordinary meetings; therefore, he spoke wisdom among the perfect, and little to the world, even in his Journal. He was right. We can tell our feelings with profit only to the sympathetic.

SILENCE UNDER TRIALS.

WHEN words and acts, untrue, unkind,
 Against thy life, like arrows, fly;
 Receive them with a patient mind;
Seek no revenge, make no reply.

Oh, holy SILENCE! 'Tis the shield,
 More strong than warrior's twisted mail;
 A hidden strength, a might conceal'd,
 Which worldly shafts in vain assail.

He, who is silent in his cause,
 Has left that cause to Heavenly arms;
 And Heaven's eternal aid and laws
 Are swift to ward the threatening harms.

God is our great, protecting Power,
 BE STILL! the great Defender moves;
 He watches well the dangerous hour,
 Nor fails to save the child He loves.

T. C. U.

GOOD FOR EVIL.

THEY DO NOT KNOW US. If they did,
 They would not blame and smite us so;
 To selfish hearts the light is hid,
 And being blind, they cannot know.

Then let us not with anger burn,
 Resembling thus our cruel foes;
 But, when the cheek is smitten, turn
 The other meekly to their blows.

With such forgiving words and deeds,
 We claim the aid of that great Power,
 Who knows His trusting people's needs,
 And guards them in their trying hour.

God is thy battle's mighty arm;
 God is thy great, victorious sword.
 To him there comes nor fear nor harm,
 Whose confidence is in the Lord.

T. C. U.

A RETROSPECT. (EXPERIENCE.)

IT is now more than thirty years since I joined the Church of Christ and took upon myself the profession of religion. It is immaterial to state what Church I joined, or under what name I made the profession. Churches and professions are subordinate to Christ and religion. I know that a man may be a Christian anywhere and in any Church, if he only receive Christ Jesus the Lord and walk in Him.

It seems but as yesterday when for the first time light shone *into* my mind and discovered my ruined state by nature; when by the Divine Spirit I was led to the Crucified, and found in Him the forgiveness of sin, and peace with God. O blessed day! O joyful hour! In that day and hour, I exclaimed in Isaiah's rapturous words, "O Lord, I will praise Thee; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold! God is my Salvation; I will trust and not be afraid; for the Lord JEHOVAH is my Strength and my Song; He also is become my Salvation." Isa. xii. 1, 2.

But how has it been with me from that time up to the present? Alas, I dare not say that it has been uninterrupted peace and joy! I dare not say that it has been a course of even rectitude and steady progress. As the mind reflects, it falls upon many times, places, and seasons, wherein there has been spiritual darkness, doubt, fear, sin. O, how often have I reasoned with the enemy and been overcome! How often have I neglected duty, or performed it with lassitude! How often have I grieved the Spirit when I ought to have given Him pleasure! Before man I have maintained the irreprovable conduct, but before God I have stumbled, erred, fallen, and incurred His severe displeasure. Before my conscience I have been condemned as a criminal and sentenced to punishment. My Bible, my profession, my life, my God, have many times judged me as a sinner when my fellow-Christians have judged me a saint. It is well for individuals and for societies, that man does not see and know as God sees and knows.

But while I make this confession to my own shame and humiliation, I feel that I ought to make a confession which

FEBRUARY 12.—THE HEAVENLY FIRE.

"The fire shall ever be burning upon the altar, it shall never go out."
—LEV. vi. 13.

THIS was peculiarly the fire of God which consumed the burnt-offering. He lighted it. After that Moses and Aaron had done all that He had commanded in reference to the offering, they went into the tabernacle and made supplication to God. All was ready for the reception of His mark of approval and favour. They secured a blessing for themselves and for the people, and when they came out and blessed the assembled congregation, the fire fell upon the prepared sacrifice. That fire was never to go out. The sacrifice was ever to be presented, and the fire of God could alone consume. The last sacrifice has been offered on Jewish altars. The fire has at last burnt out. But another sacrifice vastly nobler we have to present. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The fire which consumes this sacrifice is the fire of perfect love. When love is made perfect, the fire is so strong that every part of our nature feels its power. Spirit, soul, and body; intellect, emotions, conscience, and will, all are alike influenced, and all are alike purified. No power in nature is so strong to purify from dross as fire, and no power in morals is so strong to purify the whole life as love. Love will ford the deepest rivers, scale the highest hill-tops, meet the fiercest blasts, encounter the greatest difficulties, and accomplish what to others would be the most impossible performances. The most impossible performance in life is to live "free from sin." That the heart is so thoroughly depraved by nature, so utterly gone astray from goodness, so thoroughly diseased by sin, should ever be made pure, healthy, and not one spot or affection of sin remain behind seems an impossibility. But perfect love will accomplish this impossibility; because perfect love means perfect abandonment to the Saviour's grace, and HE can take and keep all sin out of the heart. "The blood of Jesus Christ His Son cleanseth us from all sin." Hence it is not ourselves that do all this, but it is Jesus from first to last. The fire fell from heaven upon the altar of burnt-offering. It was God's gift. So is love God's gift. He is as ready to give the grace of perfect love as He was ready to bestow pardon.

"O that the fire from heaven might fall,
And all our sins consume!
Come, Holy Ghost, for Thee we call,
Spirit of burning, come!"

FEBRUARY 19.—THE CHRISTIAN SACRIFICE.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—ROM. xii. 1.

BEFORE Moses and Aaron went into the tabernacle and prayed that the fire of God might descend upon the sacrifice, Lev. ix. 23, they had complied with all God's requirements. They had builded the altar; and laid thereon the wood and the sacrifice. All was ready for the fire to descend. It would have been presumption for them to have asked for the descent of the fire, had they not done all that was commanded. In like manner, before entire sanctification is realised, entire consecration must be effected. Our bodies, that is, our whole nature with all its interests, vi. 13, the visible part of ourselves being put for the whole, must be consecrated to God. The last stronghold of nature is the will. When not only our days and hours, our talents and substance, our time and our eternity, but our *will* itself is laid upon the altar a sacrifice to God, then all is yielded, and the richest blessing in God's kingdom of grace may be claimed. We have then nothing to do, but like Abraham to wait until the sacrifice is accepted by God, and His seal is put upon every part of our nature. The only other thing then wanting in order to realise "full salvation," is unwavering faith. If we are wholly given up to God, nothing reserved, nothing unconsecrated, and faith dare to rely on one simple promise, "Him that cometh unto me I will in no wise cast out," without doubt we are entirely sanctified, and we may venture to confess the same without hesitation. "I do not doubt that I have consecrated all," said an earnest Christian the other day, "What do you doubt then?" "Whether I make the venture of faith." But this is equally needful. The bright, clear, unmistakeable evidence of full salvation might, for the trial and strengthening of your faith, be delayed for a short time, even as the Holy Ghost was not given on the first day that the disciples united in Jerusalem to pray for His coming. But our faith may lay hold on God's promise, with the fullest persuasion and confidence that we are cleansed from all sin in the moment that we make the complete venture. "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

"Now, O God, Thine own I am;
Now I give Thee back Thine own;
Freedom, friends, and health and fame,
Consecrate to Thee alone:
Thine I live, thrice happy I!
Happier still if Thine I die."

"The BLOOD OF JESUS CHRIST His SON cleanseth us from all sin." 1 John i. 7.

"Turn you to the STRONGHOLD, ye prisoners of hope." Zec. ix. 12.

"WHO IS ON MY SIDE?" 2 Kings ix. 32.

"I am thy SHIELD and thy exceeding GREAT REWARD." Gen. xv. 1.

"Fear not: for they that be with us are more than they that be with them." 2 Kings^vvi. 16.

"Greater is He that is in you, than he that is in the world." 1 John iv. 4.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. xli. 10.

"Thus saith the LORD, I will contend with him that contendeth with thee, and I will save thy children." Isa. xlix. 25.

"With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles." 2 Chron. xxxii. 8.

SPIRITUAL LETTERS.

LETTERS RECEIVED IN CONNECTION WITH THE WORK OF A SELECT
SOCIETY FOR HOLINESS.

SIN IN BELIEVERS.

No. I.

MY DEAR MR. —, My heart is so full of every sin that I surely cannot have any part with Christ. What an awful consideration when I think of my advantages and privileges! How my prayers testify against me! What wandering thoughts, what worldly imaginations, what drowsiness and indifference! How often when my knees are bent in prayer is my heart wandering to the end of the earth! God is a spirit and requires spiritual worship. How often do I fail to realise His presence, and to yield Him that homage which I should wish to do if He

were to manifest His bodily presence. Oh, that *all* my sin may be *washed away* in the blood of the Lamb! I feel myself a mere cumberer of the ground. At the close of a day I have looked in vain for something which I have done for God. How can I be a Christian? If I love God, why am I thus, why this lifeless frame? I beg a continuance of your prayers.

* * * *

No. II.

DEAR MR. —, . . . I have long felt the need of a deeper work of grace in my heart, but never more than I do at the present time. During the last few weeks, my desires after purity of heart have daily increased. As the New Year dawned, I joined with the people of God in singing the hymn, "Come, let us use the grace divine," &c. Since that time, I have deeply felt my responsibility. I feel that the vows I then made I ought to perform. I can praise God for having, for Christ's sake, pardoned my sins and made me His child; but I still have to mourn over the remains of the carnal nature, which I know, to my sorrow, are not destroyed. I believe the knowledge of the existence of inbred sin has caused me far more sorrow than I felt while seeking the blessing of justification. . . . I believe that God is both able and willing to destroy the whole body of sin, or He would not have given the command, "Be ye holy." . . . I am very much tempted that if I obtain the blessing I should soon lose it, and also that I should be required to confess it, and that I should fail in doing so.

Believe me, dear Sir,

A sincere seeker of full salvation,

* * * *

No. III.

DEAR MR. —, I write to ask a special interest in your prayers. For long it has been with me a time of sad coldness and discomfort, the result of carelessness and half-heartedness.

This week the Lord has most graciously drawn me to earnest pleading for the *power* of salvation. Will you pray that I may receive a baptism which shall render me a blessing and not a hindrance?

I am afraid in my prayers I am more anxious about *happiness* than *holiness*; feeling more keenly the *bitterness* than the *evil* of

sin, and this makes me doubt my right to urge the plea in faith for full salvation.

Weakness and wavering have ever characterised my experience hitherto I do long to let the past suffice, and start afresh. Mr. Collins's life has done me good. To-night, after some difficulty, I have seemed to get hold of God, and am looking for His presence in the sanctuary to-morrow.

Forgive my inattention to your former communications; I was too consciously insincere to wish for too close pressing on such points just then.

Pray for me now, and believe me,

Yours affectionately,

* * * *

THE PERFECT IN LOVE ARE GLOBIOUSLY HAPPY.

No. I.

MY DEAR SIR,—I feel that I must write and tell you how and when I received the blessing of sanctification. For weeks my soul thirsted to know what it was. I thought I should feel before I believed, but I found that *that* was man's way, not God's. How often I have longed to speak to you, but fear was always too strong! What a heavy heart I had! I could not rest, and was very unhappy, although a child of God. I shall for ever praise God that dear Mr. — came to speak to me on this subject. On the 13th of August, I went home from class determined not to rest until I did obtain the blessing; and to the joy of my soul, I plunged into the Fountain and received a clean heart. This was at ten minutes to eleven on the night of the 15th. I will praise Jesus all the days of my life.

* * * *

No. II.

DEAR —, Praise the Lord! Blessed be His name! It seems all praise, all joy, all peace, all glory! Oh! that precious blood of Christ! I *can* trust in it and *do* feel its power. I *can* reckon myself dead indeed unto sin, but alive unto God through Christ. Oh! happy day! Oh! that the world might taste and see the riches! Oh! that I may be bold for Jesus! Do pray that I may ever be kept from looking back. My heart seems full to overflowing with love to Jesus! From

Your affectionate sister just stepped into perfect love,

* * * *

No. III.

DEAR BROTHER,—If ever I got a lift heavenward, it was at your house last night. God reward you on my behalf. I cannot find words sufficiently adequate to describe the glorious flame which I feel at this moment burning on the mean altar of my heart. I praise God that when He sends the promised Comforter, *He* does guide “into all truth.” I know now that I am right, and by constantly looking to my blessed Jesus, I receive fresh strength. “Not a cloud doth arise.” I thirst for more. Oh, what a blessed state to live in, to have Jesus taking up all the room in our hearts, which once were sinful and full of everything evil. The Lord bless you, and make you a greater blessing.

* * * *

No. IV.

DEAR BROTHER,—Hallelujah! Jesus has been with me most blessedly during the last hour. I have let the whole house to Him afresh from cellar to garret, and His love is to be the rent! He has given me the first instalment, bless His Name! This line is in confession of His saving power, and to the praise of most undeserved goodness.

I seemed to get the blessing after three or four days of discouraging, cold experience, and an evening of conflict and doubt, while singing that hymn—

“Just as I am Thou dost receive,
Dost welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
Oh, Lamb of God, I come!”

Praise the Lord!

“When I have my Saviour,
My sin shall depart,
And Jesus for ever
Shall reign in my heart.”

Pray still and earnestly for your affectionate, grateful brother,

* * * *

ENTIRE SANCTIFICATION MAKES IT EASIER TO
PRAISE THAN PRAY.

DEAR BROTHER IN CHRIST,—It is such a blessed thing to awake in the morning and the first moment of consciousness to feel the presence of Jesus with me. I find I get fresh strength by renewing every morning my covenant engagement to

be the Lord's for ever. When I think of my present state and that of four months ago, I can only describe my present experience as like a cloudless sky at noonday.... I find the way to retain this great blessing of purity of heart is by simply trusting to be kept from sin each moment. How easy has my daily labour become! In every little thing the Lord guides me. When I enjoy the most, it is so easy to weep, but they are tears of joy. I see a great deal more for me that I have not yet attained, but I have only to ask and have. I wonder sometimes at the condescension of Jesus to make my poor heart His temple. When I was entirely sanctified I found it at first difficult to pray, not for others, but for myself. It was easier to praise than pray. Formerly, whenever I went to the mercy-seat, I had to carry a burden very often of guilt, and now to go there free, the change is very great!

What I now enjoy I see others may have. I want to be kept at the feet of Jesus, become more like Him, and live every day prepared to meet Him. From your co-worker in the Lord's vineyard,

* * * *



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June
JUNE, 1871.

[No. 6

CONTENTS.

	PAGE
Holiness and Reading	161
Witnesses for God	166
Chapters on the Christian Life	168
Wanted in Christian Churches	174
The Supernatural Excellence of Christianity	175
Religion not Solitary	180
The Higher Path	181
Sabbath Readings	184
Hymns on Holiness	188
Extracts from a Minister's Unpublished Diary	190
Poetry—The Power of Sacred Song	192

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THE GUIDE TO HOLINESS.

"DEAD TO SIN."

TO be *dead* is to be void of life; is to have all the senses closed to the influence of all outward things; is to have no power to use any of the faculties of body or mind in reference to things of this world. Hence to the dead the sweetest music is as the most discordant sounds, the heaviest pressure as the softest touch, the most delicious viands as the most loathsome food, the most obnoxious effluvia as the most pleasant fragrance. All are alike to the dead. Light shines, darkness reigns, the seasons revolve, empires rise and fall, families form and scatter, wars rage and tumults swell, sickness and disasters overtake friends and foes, but all are alike to him. He is uninfluenced by them. They are uninfluenced by him.

He who is *dead to sin* is in an analogous state to the man who is dead in the sense above described. The life of sin has expired. It has given up the ghost. The power Divine has come upon him and slain the old man with his deeds, and buried him with Christ, so that he is as one gone to the land and dominion of death.

But while *he* is dead within, *sin lives* without. It lives in mighty force and in undying activity in the person and government of the devil. It lives in secret and invisible influences which, like the subtle influences of nature, are

ever coming forth from the kingdom of Satan, pervading all time and space. It lives in the thoughts, affections, words, principles, and examples of unsaved humanity. It lives in laws, customs, fashions, associations, systems, and organisations of men who are uncontrolled by the higher authority of Divine truth and purity. It lives in individuals as such, taking individual form and exerting individual action, and giving individual guilt and responsibility. It lives in families and societies, small or great, assuming social form, influence, guilt, and consequences.

Here then, we have the dead and the living. How do they stand in relation to each other? The dead is not subject to the living, and the living has no control over the dead. As one alive to God and dead to sin, the Christian moves and has his being in every possible relation and obligation of life, uninfluenced by sin. Sin has no dominion over him. It may sing its sweetest melodies, present its richest luxuries, open scenes of the most fascinating pleasures, speak sentiments of the loftiest nature, utter its most fiery threats, and bring its most energetic powers in single or combined agencies to bear upon him, but they affect him not. He is dead. As a dead man in the midst of the commotion, business, pleasure-taking, restlessness of life in a great city, so is the dead to sin in the midst of sin, in all its endless phases of combinations and influences.

The bush in the midst of the fire unconsumed at Horeb; the three children walking in the midst of the burning fiery furnace at Babylon; the beloved Daniel sitting in the presence of lions, untouched by them, are historic facts illustrative of how the Christian, dead to sin may be encompassed with it and yet unpenetrated by it. Our Lord Jesus Christ, dwelling in human nature without sin, eating, drinking, sleeping, travelling, resting,

speaking, toiling, suffering, is a glorious fact illustrative of that state of grace expressed by the phrase, "Dead to sin." He lived as holily in the midst of sin as though in heaven itself. The darkness of sin without did not bedim the light of His purity within. The currents of corruption as they circulated around Him found no entrance into the channels of His holy thoughts and feelings. He maintained His Immaculate holiness intact, as though living among the white-robed throng, rather than among publicans, sinners, and Pharisees; as though subsisting on the viands of the heavenly holy land, rather than upon the perishable things of earth; as though dwelling in that world where every sight is holy, and every being holy, and every sound holy, and every word holy, and every influence holy, rather than in a world where sin ruled and reigned in such despotic government and unlimited sway.

How did Jesus do this? The answer is, He was *dead* to sin. This is also the possibility of His people. He was *dead to sin*, He died *for sin*, and He ever lives free from sin, that as He was in this world so His followers might be. 1 John iv. 17.

Dead to sin. Nothing less than this will enable the Christian to be an imitator of Jesus in this regard. Being *sick* of sin will not do it. Having a *hatred* to sin will not do it. A *paralysis* of sin will not do it. Some of the members of mind or body *dead to sin* is not enough. **Half dead, three parts dead, is insufficient.** *Dead, ENTIRELY dead*, this is the necessary condition. So that sin representing itself to any of his senses within or without there shall be no response, no sympathy. It shall fall back upon itself as life's doings upon a dead man. The storm may rage on the surface, but it is calm beneath; the fire may burn on the material, but without penetration or destruction; the poison may be offered, but not taken; the contagion may encircle, but with no power to contami-

nate. As the light of the sun shining on impurity is not polluted, and as the tried gold in the fire loses none of its genuineness, so he retains his holiness.

Dead to sin. O how blessed! How glorious! How divine! Can this be realised? Is this *my* privilege? May *I* thus live below the skies? Is it, indeed, a state of grace to which *I* am called in Jesus Christ?

Brother, it *is* your privilege. You *may* thus live on earth. This *is* your calling in Jesus Christ, your Lord. Read your New Testament with a view to obtaining answers to your questions, and you will be surprised at the fulness of revelation upon this subject. If you read and ponder well the sixth chapter of the Epistle to the Romans, you will find very strong and expressive teachings upon this matter. As a Christian, the Apostle informs you that you *are* dead to sin, that this is necessarily implied in your state of grace; that the old man is crucified with Christ, and buried with Christ, and that he no longer lives to sin as he did before he was thus crucified and buried. You have a new life, a life unto God, which implies a death unto sin. This being so, you are not to think of sin, nor to feel after sin. You are not to question whether you can live in this world without sinning. It is to be a settled thing in your mind that you *are dead to sin*. You are to have this understanding with yourself, so that however, wherever, and whenever sin come, to soothe, or to seduce, or to threaten, you are to conduct yourself in relation to it as one that is *dead*. Thus the Apostle says, "Reckon ye also yourselves to be DEAD INDEED UNTO SIN, but alive unto God through Jesus Christ our Lord." Romans vi. 11.

So you see, brother, how you are to realise this experience—*by being alive unto God through Jesus Christ our Lord*. Maintain this in freshness, constancy, vigour, by an habitual exercise of faith and consecration, and the other,

death to sin, will follow as an inevitable result. Your reckoning yourself to be dead indeed unto sin will be sound and safe. It will be a calculation as true and reliable in grace as ten tens make a hundred, or three times three are nine, in arithmetic.



WITNESSES FOR GOD.

THE REV. W. E. MILLER

WAS born in Doncaster, June 1, 1766, and died in Sheffield, November 12, 1839. For energy, zeal, and power in the ministry he has had few rivals. In his devotedness to God, and his exemplification of a holy life, he was distinguished with a glory peculiarly his own. Early in his Christian and ministerial career, he attained the great blessing of salvation from all sin. He did not hide this light under a bushel; but in preaching, in pastoral calls, in conversation, in correspondence, and on all other proper occasions, he faithfully testified to the all-cleansing power of the blood of the Lamb.

We cannot do better than give the biographer's (Dr. Dixon's) own words upon Mr. Miller's profession of the blessing of entire sanctification:—

MR. MILLER'S PROFESSED ENJOYMENT OF ENTIRE SANCTIFICATION.

We have already noticed his preaching this high attainment, and manifesting great zeal and anxiety on the subject. In this he was perfectly consistent. For many years he unequivocally, and at all suitable opportunities, declared that he lived in the possession of this great salvation. It is, perhaps, somewhat remarkable, that though he professed to enjoy this grace, yet in his letters he never dwells on the essential nature and characteristic marks of the blessing itself. He left these to be inferred from his life and conversation rather than from any nice analysis of his feelings, or detail of his habits. We are not informed as to the time when he attained this privilege; but have reason to think that it was at an early period of his Christian course, and that when he began his ministry it was under the impulse of this grace. One thing was somewhat singular in his case, and as it has occasioned a good deal of remark from those who have

listened to his statements, it may be as well to give it some consideration. Mr. Miller professed to receive, during his life, several distinct manifestations of God's sanctifying power. Each of these fresh displays of the Divine grace was represented as an enlargement on the preceding. These visitations he was accustomed to call "BAPTISMS OF THE HOLY SPIRIT;" always fixing upon the last as comprehending the blessing in question. Hence, before the last baptism of the Spirit referred to, he would profess the same thing as afterwards. It has been thought that this notion must either be whimsical or contradictory, or both. If, however, the matter is closely scrutinised, it will turn out in favour of Mr. Miller's views, and not be at all inconsistent with the doctrine itself.

Every state of grace must admit of increase. Holiness is not above this rule; it would be absurd to imagine anyone so elevated in purity, in love, and in the image of God, as to preclude all possible advance. Yet, it is obvious, that work has its beginning; the fabric of holiness has its first, its foundation stone.

The first stage in the work of Christian holiness is sanctification, and on its first attainment, and in its lowest degree, the employment of the term is legitimate. It is spoken of by Ezekiel as a cleansing and purification from sin. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. I will also save you from all your uncleannesses." In the inspired song of Zacharias, we have the privilege of sanctification and holiness represented as a "redemption," and a "deliverance from enemies." "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of all our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." St. Paul employs the same mode of teaching—"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus,

and by the Spirit of our God." "As Christ also loves the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water, by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." St. John uses the same ideas—"And one of the elders answered, saying with me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

All these passages indicate a deliverance from sin, by the several terms—"redemption"—"washing"—"cleansing"—"purifying;"—and are evidently appropriate to the work of sanctification. When Mr. Miller, in addition to the blessings of justification, obtained this grace, he would naturally designate it "entire sanctification." As a state of grace and holiness above and beyond that of pardon and adoption, this deliverance from the reign, power, and pollution of sin, by the mighty influence of the Holy Spirit, attesting a faith in Christ corresponding to the promised enjoyment, would be the first, the foundation blessing, of the new and ascending scale. The rule is equally obvious in other stages of the spiritual life. As for instance, the moment a guilty person obtains justification and the witness of his adoption, he passes into a state of grace corresponding to these terms! But does it follow from this, that the Divine grace has nothing more to confer, or the Holy Spirit nothing more to do in his heart, considered as a justified man and a child of God? The supposition is preposterous. Within the scope of that period of the Divine life, and while falling short of an "entire death unto sin," it is clear that a great "growth in grace," and all its attendant enjoyments must be possible. In fact, all men in the first stage of this privilege are but "babes in Christ." They can only apprehend the inheritance upon which they have entered very imperfectly, and enjoy its rights, immunities, and blessings just as a child enjoys the world on which he has but just opened his eyes; it may be with a feeling of great joy and delight, but with a very inadequate perception of the fulness of its good. Reading, prayer, the ordinances, and especially the operation of the Holy Spirit, will enlarge his sphere of happiness, and bring him forward to the standard of holiness and piety appropriate to his calling as a justified sinner.

In like manner, when a believer obtains the blessing of salvation from all sin, he enters upon new and more elevated ground. But is there nothing more to be done? When the gardener has

cut away the dead or wild branches from a tree, or the surgeon a fungus or gangrene from the human body, does the matter end there? No, the design is to render the tree more luxuriant and fruitful, and the body more healthy. It is exactly so in the work of sanctification in the heart. The process does not end in the removal of sin. This branch of the Spirit's operations is intended to destroy the power of the "carnal mind," and in its destruction, to make way for a perpetual advancement of the soul in all the fulness of experimental and practical holiness. Hence it will be possible, in the sanctified state, to "receive grace upon grace," to "reach forward to those things that are before," and to be striving to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they may be filled with all the fulness of God."

The fact is, that deliverance from an evil such as sin or hell, will be limited to the evil in question; but moral progression, on earth or in heaven, may be interminable. Hence it does not follow, because Mr. Miller's sanctification was not stationary, that it was not true. It did not resemble the case of many whose experience even of this blessing is only variable in the sense of consisting of falls and recoveries. He never lost his ground; never sunk from an elevated to a lower state. The changes which took place in him were always in advance. Higher and yet higher holiness was the rule under which he lived.

We have already stated that he denominated every remarkable enlargement or additional blessing, by the term "baptism of the Spirit." This was evidently in accordance with the provisions of the Gospel, and with his own eminently evangelical views, and especially those which he entertained on the subject of faith. He did not hold the opinion that Christian holiness is a sort of natural growth from pre-existing principles and privileges. This notion would have militated against his views of the necessity of the two great provisions of the Gospel, the atonement of Christ and the influence of the Holy Spirit, connected with the essential office of faith in relation to the attainment of all the blessings of grace, as well the highest as the lowest, the last as the first.

It is easy to perceive from all his communications, as well as from his teaching, that he held most fully and strenuously that "salvation is of grace through faith," and that sanctification is not an exception to the general rule. It is evident that he could not maintain this principle practically, without at the same time attributing every new and enlarged enjoyment of inward holiness and divine love to the mighty operation of the Holy Spirit.

It should seem from this, that the sanctification enjoyed by Mr. Miller was, in the sense referred to, a progressive work. He obtained an instantaneous deliverance from sin; but when in possession of that blessing, he "followed on to know the Lord more fully;" and in addition to a gradually increasing life, power, and purity, obtained, at several different times a clear, elevating, expanding—and, may we not say—sublimating influence of the Holy Spirit. This cannot but commend itself to the approval of every one, as agreeing with the entire teaching of the Holy Scriptures on this subject. The only point of difficulty is in the circumstance that Mr. Miller seemed, in some sense, to have repudiated all the stages of this work as entire sanctification but the last; whereas, had he marked the distinction betwixt salvation from sin, and spiritual and moral advancement founded on that salvation, he would have perceived that the blessed state he left behind for a higher and a more perfect approximation to God, would have admitted of his considering even that as the state in question.

Be this as it may, of all the men we ever knew, Mr. Miller was the least to be suspected, either as to the sincerity of his profession, or the reality of the work. He considered it his duty to bear an uniform testimony to this "grace of God which was in him." At all the meetings for Christian fellowship and communion, he invariably testified that he enjoyed this blessing; and in his prayers, he was most copious and fervent on this subject. It may be imagined that this must savour of self-righteous boast. Not so. It is remarkable that, with his highest attainments and ecstatic happiness, he invariably retained the most impressive and humbling views of sin. As St. Paul, when narrating his own conversion, and the mighty operations of Divine grace in him, as "a pattern" to succeeding ages, calls himself "the chief of sinners;" so Mr. Miller, when giving an account of his greatest blessings and highest happiness, invariably spoke of himself as the "vilest" (these were his accustomed phrases), "most worthless, unfaithful wretch" in the world. Then with his wonted fervour, he was accustomed to ascribe all his salvation to the blood of Jesus Christ. He evidently had Christ in his mind in all his professions of holiness, and never failed to refer all to the "precious Jesus."

All this will appear very enigmatical to some. That a deep and humbling sense of the evil of sin, and the knowledge of salvation from it, together with the evidence and joys of holiness, should be concurrent feelings in the same heart, and at the same time. The contradiction, however, if it be one, lies as much against the above profession of St. Paul as against that of Mr. Miller. When the apostle calls himself the "chief of

sinners," no one understands him to mean that he was then living either under the influence of sinful principles or habits; but that the recollection of his natural state and evil practices—never to be forgotten by himself—caused him so to reckon himself. As if he had said—"All the virulence of the unbelieving prosecutor, all the stubborn opposition of a depraved heart to the cause of God, all the vile passions inherent in me as a 'carnal man sold under sin,' belong to me, as Saul of Tarsus; this is my own identity, my proper self—but the grace of pardon, of holiness, of the apostleship, is another thing, not of myself, but the gift of God in Christ Jesus. The sin belongs to me, it is fitting that I should feel it, acknowledge it, and be humble under the recollection; the salvation belongs to God, and it is proper that I should ascribe it to Him." This exactly explains the case of Mr. Miller. The two things are perfectly compatible, nay, absolutely essential. When men make a profession of high spiritual attainments, without humility and a deep and pungent sense of sin, we may be assured that they are either under a delusion, and are deceiving themselves, or they are hypocrites and design to deceive others. The prominent feeling of Mr. Miller on this point is beautifully expressed by our glorious poet—

"Now let me gain perfection's height;
Now let me into nothing fall;
Be less than nothing in Thy sight,
And feel that Christ is all in all."

THE HIGHER PATH.

BY REV. I. E. PAGE.

No. I.

IT is the recorded opinion of a great and good man that every true disciple of the Lord Jesus has set before him, soon after his conversion, two paths of Christian living. He is shown by the Holy Spirit a high walk of entire consecration, purity, power, and a lower one of greater ease, less self-denial, and lower usefulness. Of the higher life, the blessed Spirit speaks unmistakably. "THIS is the way, walk ye in it!" But the servant of Christ must himself make choice of the course he will follow.

There are those among the true people of God who have an

objection to the use of such terms as entire holiness, Christian perfection, complete sanctification; but whether we use the words the Holy Spirit has given us, or coin new phrases, all true Christians are agreed in this—that there is a higher Christian life than that in which most religious men are walking. And God only knows how much spiritual unrest, and deep heart-yearning, and separation there are among His people concerning this. It will be in harmony with the leading principle of the *Guide*, and we hope useful to its readers, if we look at this higher path of Christian living.

The whole question is a practical one, and at the outset we are face to face with the fact, that in actual Christian experience *there is a lower path*. Men who walk in it are very numerous, and it is therefore not difficult to describe. We may mention the *inward feelings* of such a man in outlining his religious character. While Christianity is not merely a matter of feeling, it is emphatically a thing of the heart, and it is through its action on the inner man that it gives a colouring to the whole outward life. Such a man as we now speak of has love to God, affection for his Saviour, or he would not be a converted man; but his love is weak and changeful, “neither cold nor hot.” He has confidence in God, but not a confidence strong and unshaken, and in time of trouble “the peace of God which passes understanding” does *not* “keep his heart and mind through Christ Jesus.” He has joy, but the seasons of it are far between—nothing like the joy of his first love—rather resembling occasional moonlight gleams than the fulness of bright day. He has hope, for hope is common to all who are in the Divine family; but his is certainly not a hope “blooming with immortality and eternal life.” Nor can he always say—

“Yonder’s my home and portion fair,
My treasure and my heart are there,
And my abiding home.”

And thus the inward spiritual life droops, and the affections, which should be warm and lively, languish. “The inward affections lose all their freshness, and the pure light of the heart is overcast, and its love towards God grows cold. The mind is excited, and its feelings and powers drawn into life, and play on every other side; but in the region which lies towards God, it is bleak and lonely; and the faint gleams of heavenly love, which

must be fed by insights of the world unseen, flicker and decay in the unwholesome neighbourhood of worldly affections.”*

Such is somewhat of the inner life of one who walks in the lower path.

If we contemplate the *devotional exercises* of such a man, the view is not more cheering. Religion is a matter between God and a man's soul; much of a Christian's true life, therefore, is out of sight. He lives within himself. As the old divines put it, he drives a *home-trade* in secret with God. To one in the lower path closet prayers will not be an exercise of joyfulness, but performed reluctantly, formally, and concluded with a secret feeling of relief. Self-examination, which a spiritual man will deem of importance and frequently resort to, in him is neglected, or shrunk from as something painful. Bible reading also will be neglected, or formally done as a matter of bare duty. Nothing “sweeter than honey or the honey-comb” to him now! He *used* to open his Bible with relish, and close it with regret; but now he cannot hide from himself that other books are more attractive. And in his private devotions there is little secret praise. He blesses God, not spontaneously and from a full heart, but coldly, in old phrases, and to satisfy conscience. He feels some grateful warmth when in the company of others, and when he can borrow heat from their fire, but alone his heart is cold, and refuses to praise. What will be the *outward life* of such a man? Exactly what his heart is. His religious profession before the world will lack distinctness. His life will not *stand out* in Christian prominence. The epistle of Christ is written in type so exceedingly small, that only those who have strong sight can read it. Men know him for months, converse with him, trade with him, and at length are surprised by the discovery that he is a professor of religion! There is manifest worldliness in his life. He will not be fully conscious of this himself, but those who see his daily life behold in him one over whose practice the spirit of the world has power. And his zeal for God and His cause will be feeble. He rarely warns or reproves his unsaved fellow-men, and very faintly bears testimony for Christ before the world. He feels little of the burden of souls, and evidently does not make the concerns of the cause of Christ his

own. Such will be some of the characteristics of one whose religious walk is in the lower path. It would be wrong to unchristianise such men, for there always have been in the Church "bruised reed" Christians, and those whose life, and love, and zeal at best are but as "the smoking flax."

Let the reader of this paper look at his own heart and life. Is this my case? Is my experience mirrored here? Then let him resolve instantly that he will rise to something higher, that he will from now endeavour to fulfil his "high calling of God in Christ Jesus."

(To be continued.)



A WARNING.

THE city, seated at the side
Of Jordan's swiftly rushing tide,
Though built with walls of strength around,
Fell, struck and crumbling to the ground,
When blew the trumps their sevenfold sound.

In those proud walls and ruins find
A symbol of the sinful mind;
The carnal heart that city is,
With streets, devoid of truth and bliss,
And walls of all unrighteousness.

But, lo, the trumpeters have come,
To sound again the hour of doom:
Awake, O sinful heart, and know,
There is no hope in Jericho,
When loud the sevenfold trumpets blow.

The trumpets blow, the trumpets blow;
There's lamentation, tears, and woe;
OH HASTE! Or with a step too slow
Thine too shall be the overthrow,
When loud the sevenfold trumpets blow.

T. C. U.

PARADISE REGAINED.

(EXPERIENCE.)

IN the first year of my Christian life, my attention was called to the doctrine of Perfect Love, and I was led to seek and find it. The influence of that experience never left me. I always believed the doctrine as a theoretical truth, and my confidence in the verity of our holy religion was the more unshaken, because I had tasted that the Lord was precious. But after beginning to study for the ministry, my associations being changed, my sky became clouded, my faith wavered, and though I sometimes felt the precious experience my own, and spoke of it as such, yet my realisation became less and less distinct, until I ceased to speak of it, and, strange to say, came to have a decided dislike to the hearing of it, as a practical attainment.

Entering the California Annual Conference in 1855, and sent to the mountains among miners, where a dozen souls who acknowledged the Lord would make an extraordinary lovefeast, if, indeed, we ever got so many together, I had conflicts with sin and self and Satan, which only eternity can reveal. But as years passed away, I held on my course, and attained a measure of success. Was considered a useful preacher, and did see the cause of the Lord, in some measure, prosper in my hands. But; on the whole, while *knowledge* increased, I cannot say that during eleven years I made any real progress in saving faith. Indeed the summer and fall of 1866 found me in a worse state of doubts and fears, and more a prey to pride and self than I had ever been since God first spoke peace to my soul. Even then, however, I was not without gleams of sunshine on my soul.

In September of the year above-named, I was sent to Marysville for the second year. I went, feeling that I *must* take higher ground. I was really alarmed about my state. About the first of January, revival indications began to manifest themselves in the Church. Souls were saved. I *was* nearer God, and was sure I received his message many times: there was a luxury in preaching, such as I had rarely felt before.

Thus matters continued until the middle of February, when the Rev. A. B. Earle came to Marysville, and began revival services, in which all the Churches united. He openly pro-

fessed this blessing, though calling it "the fulness of Christ's love," with some peculiarities of explanation. I recognised it as the same taught by my own Church, and he said as much himself. One remark he made was especially convicting to me, and made me heartily ashamed of my practical indifference, and even theoretical apathy on this subject. "The Methodists," said he, "are inexcusable for the neglect of their high privilege in the Gospel, for they have it in their theology."

I resolved to be *consistent*, and to be consistent was to seek for it until I found it, and when that resolve is made in good earnest, the realisation is not far off. I had previously resolved to do anything he told me, if I *could* do it with a good conscience. So, whenever persons were invited forward, with any promise involved, that I could truly make, I went and knelt at the altar. With every service the subject deepened. It was Saturday afternoon that I heard him for the first time, and on Monday afternoon I felt that I had laid myself upon the altar of consecration in a way I had not done for many years.

But instead of peace there came a conflict. That night was the darkest I ever experienced in my earthly pilgrimage, and yet, strange to say, I was not afraid to die! Death had been to me a welcome messenger that night, and I could have gone without a fear but that all would be well.

It was not *dying*, but *living*, that was the point of anxiety and the ground of temptation! I saw a thousand unfilled duties in the past, *demanding* attention in the future. I had been a coward, I had shunned the cross. Visiting pastorally was the plague of my life; I had loved the study, and loved to preach, but O how my soul shrank back from a personal, close, and earnest conversation with a soul on the subject of religion! What a life the tempter pictured out before the eye of my mind! And when all the hard duty that imagination could conceive had been arrayed before my vision, there would come, as though the words were thundered from a smoking mountain, this stern question, "Will you do them?" I doubt whether all the crosses the Lord ever gave me to carry had caused me as much mental conflict, if I had promptly borne them, as the contemplated bearing of them did that night.

O, how hard a journey we make to heaven, by following our own route, rather than taking the King's highway! But, alas!

the worst of it is, that so often we never get there at all, even after suffering for the soul's sake a thousand-fold more than He ever wanted us to suffer.

It is needless to follow details longer. Enough to say, that one after another, everything had to be *viewed* and then *surrendered*. Wife and children, reputation, and even my ministry, were one by one surrendered as really to the feelings, as though actually in fact. Near midnight, determined to put all wavering out of the question, and hold the will to this point of entire surrender, I wrote in my diary, while on my knees, the following consecration :—

“Lord Jesus, I am thine, no more to serve Thee with a divided heart. Be my joys many or few, be my life beset with thorns, or strewn with flowers, if Thou wilt teach me, I will follow where Thou leadest. O Lamb of God, come Thou and possess me whole. Give me but the evidence that thou art my *Saviour*, my Shepherd, and I will ask no boon besides, but such as Thy promise permits the chief of sinners. May Thy Holy Spirit chide me, whenever I even in thought transgress my solemn vow.”

Since that eventful night I have had a vivid appreciation of David's experience, in the 32nd Psalm, “When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer.”

Just as day was breaking, while lying upon my bed—for I had retired after midnight, only to please my wife, not to sleep—this thought came to me, “Well, you can now get up, and go at your work.” I had solemnly promised to go through the city and ask every man's forgiveness that I knew, on account of my unfaithfulness, and this was the work alluded to. Then came this thought, “Won't it be a pleasure to do this work!” A pleasure! that, over which I had groaned and agonized all night, *that* a pleasure! There was *no* duty that seemed a load now! My heart began to warm and my eyes to overflow! They were the first tears I had shed during the struggle, but they were not tears of sorrow! There is a joy too deep for expression, save in tears. That was my joy in that hour! I lay quietly on my bed, but I was swimming in bliss! Glory all around me, glory in me, glory ahead of me for ever! When I arose and

opened my Bible, my eyes fell upon the 131st Psalm. O how sweet it was to my soul, and how sweet it has been ever since. That little Psalm gave forth the breathings of my soul, yet not of mine, but of Christ in me! God made my feet like hind's feet that day! I hardly seemed to touch the ground as I flew from place to place, beseeching sinners to come to Christ, and confessing to all at what a dying rate I had been living! I could have gone with the news of God's saving power into heaven or hell, if Divine permission had been given! My Paradise was regained! After years of wandering in the wilderness, I had entered the Canaan of rest!

Three years of toil and blessing have passed, and I sit writing these reminiscences on the anniversary day of my triumph in Christ. I shall only detain the reader long enough to give my last entry in the diary I keep, to note my religious experience in reference to this one blessing. It was made last night, upon my knees :—

“Three years ago to-night I made the formal consecration found in the first pages of this book. I have just read them over, and do not wish one word erased nor changed. God has kept me from any knowing violations, though in my ignorance and weakness, I have, no doubt, in His sight, broken it many times. Still I would not wish the covenant less decided. It is late in the evening, I reserve for to-morrow a more extended view of the past year, but ere I rest for to-night, I wished to make this entry in gratitude to God, and to note how different it is with me now, and three years ago.

“Then, at this hour, I had already begun the dark conflict with the powers of hell, which lasted the livelong night! ‘No sleep to my eyes, nor slumber to my eyelids,’ all the weary hours, until the day broke, and the shadows of night and hell alike forsook me! O, Divine Redeemer, can I forget the agony of that hour? or rather of those long, long hours! And shall I ever forget the cause of my sorrow, and the reasons of my agony? Nay, most of all, shall I ever forget my Deliverer? O how should I ever stand before Thee, if I in heartless ingratitude wandered from Thee again? The deepest darkness of hell would be a relief to my wretched heart, if wilfully I broke with Thee and took my way among the dark mountains of sin! Yet I shall most certainly do it, unless upheld by Thee, unless

guided by Thee, unless Thy grace prevents, not only by going before, but by hedging up my way when I would wander, and controlling my wayward heart.

"I now retire, not to suffer, but to enjoy. Sleeping or waking, I 'have peace with God, through our Lord Jesus Christ.' And I am sure, were I to die before the morning sun arose, Jesus would

"Own my worthless name,
Before His father's face,
And in the New Jerusalem,
Appoint my soul a place.'"

REV. C. V. ANTHONY.

Grass Valley, Cal., Feb. 19, 1870.



"NO MISTAKE ABOUT THAT."

WHEN visiting an old Christian one cold day in autumn, as she was lying on her hard bed, in a poor cottage, with no fire in the room and no one living with her, and talking to her about things pertaining to God, I said, "God loves you." "Oh, yes," she instantly exclaimed, "there is no mistake about that." Just think of this Christian in her solitude, in her poverty, and in her infirm old age, seeing the love of God to her in such a clear and demonstrative way. She spoke as she believed and felt, and not as she might have reasoned. She judged the Lord not by feeble sense, but by spiritual discernment. Had she reasoned from the ground of sense, she might have concluded God did not love her, or He would not allow her to live in such want, solitude, and wretchedness, while so many around her were in circumstances of plenty, comfort, and happiness. But she looked not at the things which are seen, but at the things which are *not* seen. As she looked at the invisible things of God's grace in her experience, and the invisible things of God's glory in heaven reserved for her, she saw that the love of God to her was unmistakable. God's love was within her heart, and how could there be any mistake about that which was palpable to her experience? It is thus *we* should know the love of God. To say that God loves us because we have a suf-

ficiency or abundance of all earthly good things, is saying only what some of the worst of human characters may say. We know who it was that said, "All these things will I give Thee, if Thou wilt fall down and worship me." To say that God loves us, even on the evidence of the work of redemption accomplished *for* us by the mediation of Jesus Christ, is merely an assent or utterance which every sinner can express. It is no more than the acknowledgment of a fact in history, in science, or in mathematics; but to say that God loves us, and there is no mistake about it, because His love is shed abroad in our hearts by the Holy Ghost given unto us, is to stand on a ground of evidence which is more satisfactory than seeing, hearing, tasting, smelling, or thinking—the evidence of *consciousness*. Can there be any mistake about this? As certain as this, so is the love of God to us, when, like the old Christian, we have it within our hearts. This consciousness of the love of God to us makes us happy, however lonely, however poor, however old, and however suffering. It is the highest demonstration of Divine love, and the chiefest medium, in us, of happiness, flowing from that love as the source.

B.

THE MYSTERY OF THE KINGDOM.

THE mystery of the kingdom lies
In this, that Christ "*hath died for me* ;"
But see, in that great sacrifice,
The other truth, "*I die for Thee*."

The life, on bleeding Calvary given,
Taught us the way our life to save.
All truth, all good, and God, and heaven,
Are found in giving all we have.

We give up all, and all resume ;
We die the death, and life is born ;
Without the shadows of the tomb,
There comes no resurrection morn.

Down to the grave then let us haste,
By toiling, suffering, bleeding, giving ;
Tis only thus our souls can taste
The risen bliss of heavenly living.

T. C. T.

SABBATH READINGS.

MARCH 5.—CHRIST-LIVING.

"For me to live is Christ."—PHILIPPIANS I. 21.

A POWERFUL writer has said, "No life is pure that is not passionate; no virtue is safe that is not enthusiastic." No passion need be impure. Consecrated to God no passion will be impure. When the master passion of life is love to Jesus then life reaches true solidity. To live for another is the highest style of life. To live for Jesus is the summit of the highest life. Nothing can so thoroughly transform the whole nature, nothing can make us so pure, nothing can give us such lofty aims, nothing can so fill us with what is ennobling and Divine, as the love of the Saviour when it becomes a master passion and fills the soul. It was sublime to hear the noble Lambert in the flames long as tongue had power to speak, crying out, "None but Christ! none but Christ!" It is even more sublime to hear the Christian saying in every part of life, making each act, each duty, each pleasure a tongue with which to speak, "None but Christ! none but Christ!" And this is what is meant by the Apostle, "For me to live is Christ." The life is derived from Christ. He is its *Author*. He is its *Sustainer*. He is its *Guide*. He is its *Sovereign*. Self's purposes, self's plans, self's will, are all set aside when for us to live is Christ. If He commands, we look not on the enemy, nor on his power, nor on his position; we only hear the command of our King, and unquestioning, we obey. He is its *Model*. His life and death ever hang before us as a lovely picture, which as we look, transforms us into His glorious likeness. He is its *Inspiration*. Dead to the world, we are quickened by Him to live for Him. He is the source of all its satisfaction; its peace, its joy, its bliss. When a Christian man visited on one occasion, a rich merchant, who also was a Christian, he found him very busy. When an opportunity occurred, he said to him, "I have looked on and seen your many engagements, and I cannot tell how it is that you keep your mind so spiritual. I think if I were pressed with business in this way, I should be ruined." "I will tell you how it is," replied the merchant, "I have Christ in all these things." A little time after this conversation, there came a great commercial crisis, and this merchant suffered greatly. His friend, when he saw him again, asked, "Well sir, how is it now?" "Why," said he, "I used to have Christ in everything, and now, blessed be God, I have everything in Christ." This is a beautiful comment upon the words of the Apostle, "For me to live is Christ."

MARCH 12.—PEACE AND HOLINESS.

"Follow peace with all men, and holiness."—HEBREWS xii. 14.

PEACE and holiness are twin sisters, who ever live together. They have the strongest affection for each other, and will not suffer any one to part them. If parted they quickly pine away and die. If you receive one into your heart, her faithful sister will be sure to accompany her; and wherever they abide, the very atmosphere of heaven is breathed. They are the most cheerful companions that can bless the solitude of the lonely. They are the safest guides to walk by the side of the traveller. They are the most trustworthy counsellors of the young, and the most invigorating attendants of the aged. They have no pride, will as readily dwell in a cottage as in a palace, and those who cultivate their friendship are the happiest and most useful people out of heaven. The wonder is that all Christians do not constantly enjoy the presence of these two charming sister graces. But the reason will appear on second thoughts. Although they are not proud, they are choice in their companionships. They will never intrude themselves on any society. Their presence must be desired or they will not come. Constituted essentially of love themselves, they will only go where they can be loved. Jealous of each other's honour they will not go where either would be slighted. Turbulent passions, evil tempers, unguarded tongues, want of prayer, or want of faith, are what they intensely dislike, and purposely avoid. But, oh! they are so sweet, so pure, so heavenly, that we should seek their companionship with the utmost diligence. We should follow them until we find them. If we cannot find them by walking, we should *run*, nor stop until we secure them as our indwelling associates for ever. We shall "follow" them best upon our knees, in the earnest exercise of prayer and faith. The heart of prayer has a voice which they are ever ready to hear, they are ever waiting to fall into the arms of faith, and to come and dwell in the friendship of love. FOLLOW PEACE AND HOLINESS.

"Father, Son, and Spirit, come,
And with Thine own abide:
Holy Ghost, to make Thee room,
My heart I open wide;
Thee, and only Thee request,
To every asking sinner given;
Come, my life, and peace, and rest,
My holiness and heaven."

MARCH 19.—SEEING THE LORD.

“Holiness, without which no man shall see the Lord.”—*HEB.* xii. 14. SOMETHING more than eyes are needful in man to enable him to see distinctly. He must have knowledge, or many things will be *looked* upon but not *seen*. In walking through the country one man *looks* upon the hedge-rows, the villas, the gardens, but *sees* little or nothing; another man walking through the same country will *see* the different beauties of nature, and admire, will mark the varied style of the houses which he passes, will observe the culture of the fields and the gardens, and note the rare flowers which seem to smile upon his vision. The one has eyes which look only, the other has eyes which *see*. Now if we would see the Lord, our eyes must be anointed with the eye-salve of holiness. Neither here nor hereafter can we *see* the Lord without holiness. To *recognise* Him in His true character there must be the inward eyesight which holiness alone can give. This holiness consists in righteousness, peace, and joy in the Holy Ghost, producing in the heart a conformity to the nature of God, and in the life conformity to His will. It is the work of the Holy Ghost from beginning to ending, and the praise of it all belongs unto God. A son who sits in a court of justice and sees his father on the bench in the robes of the judge, does not feel any fear from his appearance. He looks beneath his vesture and knows that a soft and tender heart beats there, whose affectionate interest he has often proved. He sees not so much the judge as the *father*. But the prisoner in the dock sees no traces of tenderness on that face, sees no attractiveness in that form. He can only see the judge who is about to pronounce sentence on him because of the wickedness of which he has been guilty. Whence the difference? The one is a son, the other a criminal. And at the last great day the sinner will not see the Lord as his Father and Friend, when in the clouds of heaven He comes to judgment. He will only see his *Judge* who will pronounce the sentence, “Depart.” But the saints whose holiness by grace has given them a sonship relation to Him, will see Him with filial affection and confidence, and fear not to appear in His presence. As they behold Him coming in the clouds of heaven, they will say, “Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation!” And *this vision* of the Lord will increase in vigour, beauty, and perfection for ever and for ever. HOLINESS IS THE PREPARATION FOR SEEING GOD.

MARCH 26.—HOLY UNTO THE LORD.

"And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine."—Lev. xi. 26.

To be holy is to be separated and set apart to some sacred purpose. To be holy *to the Lord*, is to be set apart to Him. The Christian is made holy by being separated from other men and set apart to God's service and glory. He is not separated from the society of the world, but from the spirit, temper, manners, customs, character of the world, and is consecrated to God. The aim and end of his whole life is to glorify God in his body and spirit which are God's. This cannot be done by going out of the world into the hermitage or nunnery. As a room is left unoccupied, although the carpet might have been thoroughly swept, and the furniture carefully dusted, and the windows securely fastened, and the door safely locked, will not be kept clean; for the dust will fall on those carefully locked-up treasures, the spiders will find their way in and spin their wonderful webs, and the damp and mildew will add to the work of defilement. So will it be with a life shut in from the world. You may call it a "religious" life, and its house a "religious" house, as you may call that room a clean room, and with just as much reason. If a life be pure, it must be *in* the world active amid its activity, but following none of its ways, imbibing none of its spirit, but holy unto the Lord. A holy man takes God the Father for his Master, and willingly, joyfully obeys every known wish of that Master. He takes God the Son as his Saviour, and his heart, cleansed by blood Divine, goes out in ceaseless affection after Him. Jesus is his Model whom he strives to imitate, He is his choicest treasure of which he boasts. He is his "all and in all." He takes God the Holy Ghost as his Comforter, Illuminator, and Sanctifier, and continually cries, "Let Thy life-giving power go through every part of my nature and sanctify the whole." Thus the Trinity of persons in the Godhead join to separate the Christian from the world and make him holy. A holy man in the world is like a sunbeam shining into a room where the pestilence rages, uninjured himself by its evils, but doing good wherever his influence is felt. Promises, precepts, warnings, commands, all concur to induce us to be holy. The nature and example of our God call upon us to be holy. The hope of our glorious inheritance in the future calls upon us to be holy. And when in the strength of Divine grace the resolve is taken to be completely holy—to go on to the attainment of full salvation, we may say, "We will go up and possess the good land, for we are well able."

W. G. PARSONS.

HYMNS ON HOLINESS.

THE Hymn Book of every Church which professes to be evangelical, contains more or less of hymns bearing upon the subject of holiness; while all of them must, in the very nature of things, be taken as designed to help Christians in their pursuit of perfection in Christ Jesus.

Perhaps, however, there is no Hymn Book in which more hymns are found expressly bearing upon heart and life purity than in the Wesleyan. This may be easily accounted for in the fact that at the time this Hymn Book was made, the holiness of believers was a doctrine as much insisted upon as the justification of the ungodly. The Preachers and Christians of those days earnestly believed in this truth, diligently sought after it, and vigorously laboured to promulgate it. Hence, there was a demand for songs on holiness for the use of these Christians. The sacred poets of Methodism were as the people in this respect, in fact, were the leaders; and, therefore, were prompted to the composing of hymns which should meet this demand. These hymns, "On Seeking Full Redemption," and "For Believers Saved," are, for holy fervour of feeling, for sublimity of heavenly sentiment, for correctness in Scriptural truth, for suitability to those for whom designed—unsurpassed by any that are in the whole collection.

We would that the experience of Christians in our day was such as to call into more general and constant use this class of holy song, so that as the Psalms in the Bible have most marks of use by their readers, these hymns of the Churches may have evidence of more use than any other. Thou Spirit of Apostolic earnestness, in preaching holiness, in praying for holiness, in urging holiness, come down upon all Christians in these last days!

HYMN 408, WESLEYAN HYMN BOOK.

This is a hymn composed by the Rev. Charles Wesley. Like all others of this sacred poet, it flames with Divine love and holy aspiration. It contains the earnest breathing of a living soul after the experience of a high life of purity which it sees to be its privilege in the will of God. With an understanding of what the will of God is in this respect, in Christ Jesus, and

with a *longing* after a FULL conformity to this will, the poet sings :—

“He wills that I should holy be ;
That holiness I long to feel :
That full Divine conformity
To all my Saviour's righteous will.”

Here, then, is the want stated—the petition laid down. Now the seeking believer proceeds in earnest supplication to beseech the realisation of the great blessing which he has stated as his request. He appeals to the Redeemer who, in dying on the cross, and in living in heaven, seeks the holiness of His people, that He might see the travail of His soul accomplished. And viewing the love of Christ as a Bethesda, or a Jordan, in which there is a deep and full supply of sanctifying power, he prays—

“And plunge me, every whit made whole,
In all the depths of love Divine.”

He now enters into the realisation of God as a Rock or Foundation or Faithful Creator, and feels His firmness and stability, so that his soul is “stayed” and “waits” until it shall prove, by experience, what is the will of God concerning him. Then with a bold utterance of faith in the word and in Him who has spoken it, he exclaims—

“The promise by Thy mercy made,
Thou canst, Thou wilt, in me fulfil.”

As faith thus sees and takes the promise of holiness with the ability and readiness of God to do as He has said, doubt and fear vanish, trembling subsides, and implicit reliance on the truthfulness of the Word takes their place :

“No more I stagger at Thy power,
Or doubt Thy truth, which cannot move ;
Hasten the long-expected hour,
And bless me with Thy perfect love.”

“Long-expected hour!” How long to you, dear reader? Need it be any longer? Why? Take God at His word, “Believe; and as thou believest, so shall it be done unto thee.”

In the fifth verse of this hymn, the poet recognises the Agent by Whom alone this heart and life holiness can be accomplished, and specifies some of the features of this great grace as enjoyed by the believer—

“Jesus, Thy loving Spirit alone
Can lead me forth, and make me free ;
Burst every bond through which I groan,
And set my soul at liberty.”

“Now let Thy Spirit bring me in ;
 And give Thy servant to possess
 The land of rest from inbred sin,
 The land of perfect holiness.”

Thus holiness is figuratively viewed as the land of rest, the promised rest to God's people. Canaan was the promised rest to Israel in his wandering and unsettled state in the wilderness. In a limited sense, it was typical of that state of holiness into which God has promised to bring His people who are at unrest in sin. “Perfect holiness” is indeed a rest from “inbred sin.” And we who have believed for it have entered into it, and now know what the keeping of this Sabbath denotes. As God rests, so do we ; as Christ rests, so do we—free from sin. O sweet, happy, deep, Divine rest ! No more struggling with inward passions ; no more groaning under the body of death : no more led captive by the enemy at his will ! At rest in the bosom of God's love ; in the heavenly calm of the Saviour's smiles ; in the blessed consciousness of the indwelling of the Spirit's fulness ! At rest in Beulah's beautiful land, with rivers, and brooks, and fountains, and shades, and groves, and singing birds, and cloudless skies, and holy companions—a prelude of heaven's endless rest.

This hymn has been made a blessing to many who have been seeking the holiness of which it speaks. The Rev. *John Anderson*, in 1820, was visited with remarkable Divine influences, which discovered to him the need of further personal consecration to God by which he might attain the full and entire sanctification of his nature, according to the will of God. He gives us the account in his own words—“On Monday I was musing on the past day's labours, and praying for a blessing. The subject of Christ's manifestation occurred to me. I fostered the delightful topic. I longed for Jesus to come and dwell in me. My heart was soft and tender ; my soul clear and peaceful. I broke out in praise to God. In this frame of mind I took up our Hymn Book, and read and sang the hymn beginning—

“He wills that I should holy be ;
 That holiness I long to feel,” &c.

Proceeding to examine other hymns in the same strain, I then fell upon my knees and prayed for the free gift of God in Jesus Christ. I soon found the powerful visitation of the Spirit. I saw the glorious fulness of Jesus Christ. I felt it was only by

faith. Satan tempted, when I was on the eve of believing, that I should not confess the blessing. I saw the impious design, and in that moment my whole soul opened by faith, and the plenitude of God entered in and took possession of my heart. My full soul uttered, 'I can, I will, I do believe!' and it immediately sank into a calm and heavenly state!"

Christian reader, are you like Mr. Anderson, the subject of that powerful influence from heaven, which gives you to feel the need of personal holiness? Go and do likewise, and may his God and *thine* visit thee with the same "joys of His full salvation!"

B.

CONVERSION OF CHILDREN.

A LITTLE child, six years and three months old, having read of the early conversion of Sarah Palmer, was led to think that she was old enough to receive a new heart, and began with solicitude and earnestness to seek this pearl of great price. For some days this solicitude was manifest, often saying, I wish the Lord would bless me *now*.

On a memorable Saturday evening, after family devotion, she left the sitting-room with tearful eyes, accompanied by a little cousin, to their bedroom. There they read God's word and prayed again, both anxious to receive the blessing *now*; but went to bed without an evidence of their acceptance. Talked the matter over, and arose again in their night-clothes to renew their supplications. Both obtained the desired blessing, and were so happy that their joyous acclamations attracted attention.

It was now eleven o'clock p.m. The family had all retired save these two. Father hearing the noise, arose partly dressed, and went to their room. The little cousin was sitting near the centre of the floor, clapping her hands and praising the Lord. The other kneeling by the bed, with her face buried in her hands, sobbing as if her little heart would burst. The father supposing that she was yet unblessed, knelt by her side, and began to supplicate in her behalf, which led her to exclaim, "O, Pa; the Lord has blessed me; I am so happy. Why, Pa, I always thought I loved you and Ma very much, but it seems

as though I love you much more now. Having given vent to their gratitude for a while, they thought of a little playmate, the daughter of our family physician, wishing she was there; they believed she would be converted. The doctor lived on the opposite side of the street, and a light was yet burning. The child's father went to see if Mary was yet up, but she had retired for the night. He related the event of the evening, and the expressed wish of the children, but suggested, as Mary had retired, to defer her visit till the next morning.

Early Sabbath morning the little girl called to see her changed playmates. Having told what the Lord had done for them, they took her to the upper room where they were blest, read the same Scripture which they had read the night before, prayed as near as they could in the same way, hoping for the same result. Though not converted, Mary became an anxious seeker, went to Church, and at the close of preaching service, the doctor took his hat to leave. Mary asked Pa if she might stay to class-meeting. The doctor bowed assent, laid down his hat, and stayed to class-meeting himself. The pastor eyeing the movement, led class himself that Sabbath. Spoke to Mary before speaking to her Pa. In tears she expressed a desire for a new heart. The minister then called on the doctor, who had formerly been a professed Christian, to get down on his knees and pray for his child. Overcome with feeling, the doctor hastened to his knees, confessed his backslidings, asked God to forgive his neglect of duty—letting the family altar go down.

There was now a general break in the meeting; it was felt in the evening service, and meetings for several evenings of the succeeding week were announced. On meeting with the pastors of the Presbyterian and Baptist Churches of the village, the Methodist minister suggested a general campaign in all three of the Churches. One of them said, "There is no signs of any special movement in my Church." Suffice it to say that within two weeks, a protracted meeting was in progress in each one of the three Churches, which resulted in an addition of fifty to the Methodist Church, fifty to the Baptist Church, and forty-nine to the Presbyterian Church. The writer has kept his eye on some of the fruits of that ingathering, and though nearly a score of years have elapsed, much of the fruits remain. One entered the ministry, one became an itinerant's helpmate.

Maria, the little six-year old, graduated at one of our literary institutions, acted as a preceptress of a seminary for some years, has now married, and though yet under twenty-six years of age, has been a member of the Church for nearly twenty years. Jesus, who took the little children in His arms and blest them, has graciously kept them in the slippery paths of youth. Blessed be His Name for ever and for ever.

J. ASHWORTH.

SPIRITUAL LETTERS.

"God make you perfect; stablish, strengthen, settle you."—1 PET. v. 10.

FROM MRS. ELIZABETH MOON TO THE REV. MR. WESLEY.

Potto, April 14, 1762.

DEAR SIR,—As the Lord has made your instruction so great a blessing to my soul, I think it my duty to let you hear from me.

What you said of being "settled in the pure love of God" was greatly blessed to me. While you spoke to me I saw the grace set before me, and my heart was drawn out to the Lord in prayer, with a constant waiting upon Him for the blessing, till at the lovefeast in York, under your prayer, the Lord revealed Himself with such a weight of love, that my bodily strength was all removed by His glorious appearing, and He said to my soul: Thou shalt never wander more. In this unspeakable blessing, I found my whole soul to centre in the arms of Jesus, being all united and swallowed up in His infinite love to me. For two weeks after, the enemy seemed to stir earth and hell to tear it from me. He then tried his smoother wiles, suggesting there is no Scripture for this. But I found those words ever before me, and I knew they were a Scriptural declaration, "Thou wilt keep Him in perfect peace, whose mind is stayed on Thee." (Isaiah xxvi. 3.) Yet I prayed the Lord to make it still plainer. And at the end of six weeks, as I was in secret prayer, I beheld Him appearing glorious, and sealing this Scripture on my heart, "All Mine are thine." (John xvii. 10.) I then found more of His love than ever before, even more than

when he spoke the destruction of sin, whereby my spirit was overwhelmed in love for three days and nights together. Ever since I have found steadiness of mind, though often surrounded with the hurries of my family, and of the world in which I must act and speak and think according to my calling. For while I am in the body, I am exposed to the various scenes of life. Have the happy souls you are with never an useless or unprofitable thought cast before them? I find a constant looking to the Lord, but I want to be every moment free from this life, and ever swallowed up in the ocean of His love. I find my soul to be so shallow, I contain but a small measure of His love. I have need to pray the Lord to enlarge my heart, and strengthen me to bear the fulness of it.

Since I saw you, I seldom bow my knee but I have such uncommon desires for your soul, as I cannot express. I could struggle with the Lord for you while I have any life, that He would fill your soul with every grace which He hath purchased with His precious blood. Remember me as one of the unworthiest of His creatures in all your prayers.

I am, yours, &c.,

E. MOON.

—*Arm. Mag.*, Vol. iv, p. 444.

“In labours more abundant.”—2 Cor. xi. 23.

FROM MR. JOHN VALTON TO THE REV. MR. WESLEY.

DEAR SIR,—I was at Painswick about a month ago; whither I went, as I believed, in obedience to a call from God. During my abode there, I visited daily from house to house, and met at different times all the classes. I took every opportunity to press an instant entire sanctification upon the believers, and stirred them up to pursue holiness, declaring to them that, “Now is the accepted time, now is the day of salvation.” Blessed be God, it was then given me to say, “We speak that we do know, and testify that we have seen.” I speak out of the abundance of my heart. You cannot easily conceive how kindly they received me. I could have no time scarce for retirement, except about two hours in the morning. I was obliged to visit, or to receive visits continually, but blessed be the Lord, my soul was well watered. I found that he was my Shepherd, therefore I lacked nothing; I had not been there many days before one, then another, then a third, experienced a

deliverance from sin, and many others were earnestly seeking. One of them was Brother N. I had no doubt of the reality of his experience; the two others I had not such a proof of. But, however, I persuaded them to hold fast that faith, and to pray unto the Lord for the witness of the Spirit. There are two or three more who believe that the Lord has cleansed them from all unrighteousness.

Suffer me, dear Sir, to "speak as a fool"—I mean to recommend a duty, not myself. I believe that during my short stay, by visiting from house to house, and pressing and praying for holiness, I was made a greater instrument for good to the people than four years preaching alone could do. I spoke of nothing but what pertained to the kingdom, and with much cheerfulness pressed them to walk humbly and closely with God; and always concluded with singing and prayer. You can scarcely think how the Lord blessed my own soul in these duties. You have set this duty on foot in London. I pray God give you success, and make every preacher willing to be spent in the service of the Church. Then they would find this service a present reward, and a thousand blessings would redound to their own souls.

Dear Sir, preach perfection always and everywhere; even as you do; it is hope of this attainment that will alone animate a soul combating the world, the flesh, and the devil. You have all the earnest souls on your side. This preaching is the word that God has appointed to sustain them. The old serpent will twist, and twine, and hiss; but the Lord with his sore, and great, and strong sword shall punish him. The Lord Jesus bless you and prosper you yet more abundantly; and at last receive you up into glory. So prays, dear Sir, your most affectionate, though unworthy son in the Lord,

—*Arm. Mag.*, Vol. vi., p. 159.

JOHN VALTON.

"'Tis worse than death my God to love,
And not my God alone."

FROM MISS T. H. TO THE REV. MR. WESLEY.

Salop, Dec. 23, 1764.

REV. SIR,—I thank you kindly for your last favour. I believe God intends me a blessing by this means, or he would not incline your heart to answer my worthless scrawls.

You ask me, Sir, what it is I still want? I now have love,

joy, and peace, and I have power over sin, and I believe Christ dwells in my heart by faith; but notwithstanding this, I feel the stirrings of pride, anger, self-will, and many other diabolical tempers as contrary to the mind of Christ as light to darkness, and though, by the grace of God, these dispositions are so far suppressed as not to gain advantage over me, yet while they remain, my peace cannot flow as a river. I am far from rejoicing evermore.

I know many would tell me, You must not expect a deliverance from inbred sin; this keeps you humble, and teaches you to rely on Christ alone for righteousness, &c. But, Sir, I learn from my own experience, that pride remaining in my heart does not make or keep me humble. Indeed, it makes me detest myself, and convinces me of the necessity there is of my nature being entirely renewed, that I may perfectly love God, and worthily magnify His holy name. I see this to be my privilege, and believe Christ has apprehended me for this purpose. His blood cleanseth from all sin, and makes us more than conquerors over the remains of our fallen nature.

Indeed, Sir, I should dishonour God if I thought He could not restore to me the Divine image; and I should give Him the lie, too, if I did not believe in His ability to "save to the uttermost." Was there not a single witness of this in the world, it would matter nothing, seeing there is not a book in the New nor a prophecy in the Old Testament, but what implies this truth.

I have been some days at B——. I was obliged to vindicate the doctrine of the Methodists, so called. I bless God I do not find the least backwardness in this respect. I should be ungrateful to the last degree if I did, since the Gospel, by their means, has been the power of God to the salvation of my soul.

I remain, your obliged friend,

T. H.

—*Arm. Hg.*, Vol. vi., p. 218.

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CONTENTS.

	PAGE
Calmness	97
Witnesses for God	102
Six Steps in the Process of Full Salvation	105
Claiming the Promises	106
Chapters on the Christian Life	108
Soul Inquiries.....	114
The Crucifixion of Jesus	115
Holiness Experienced	118
Sabbath Readings	121
Extracts from a Minister's Unpublished Diary	126

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"SAVING THEM THROUGH THY TRUTH."

"CREATE IN ME A CLEAN HEART, O GOD."

NOTICES TO CORRESPONDENTS.

Letters have been received from the Revs. I. E. Page, W. G. Pascoe, H. Marchbank, and J. B. Hobery; and from R. A. Wood, E. Fisher, T. L. Withington, and Mrs. Nowden.

All literary communications to be sent to the Rev. J. Bate, Ely, Cambs. All books for review, letters on business, and Advertisements to A. Osborne, 29, Farringdon-street, London, E.C.

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ENCOURAGING.

Since the publication of our last number we have received from an unknown (to us) lover of holiness in America a very encouraging letter, of which the following are extracts:—"Your *Guide* has been sent to me here from its commencement. Since I came into this country fifteen months ago, few things in England have given me more pleasure or better hope for the future of religion there than the publication of your serial.... I see, however, by the notice of the December number, that the Magazine is not paying its way, and must be discontinued if a larger circulation cannot be procured for it. I do earnestly trust and will pray to God that you may not be under such a necessity. I cannot but think that if it were duly *advertised* and *pushed* by its friends, you would have a wide sale for it. If I were in England I should conceive that I was "doing God service" by helping you in every way in my power. I believe there is a wide and deep interest on the subject of Christian Perfection in Great Britain, and that were your work fairly brought to the knowledge of the Methodist people, it would be gladly welcomed. Is everything being done that can be to make it generally known? Could you not get one person in every town in England to make an energetic canvass for subscribers? Would not the Wesleyan ministers give you the name or names of persons in their congregations who are interested in the subject, to whom circulars could be sent, and *back numbers* at a low price, who would undertake this canvass for *Christ's sake*?.... I should greatly like to be of some assistance to you, and will try what I can do in my letters to friends in England to engage their active service in your behalf. The friends of God ought to labour and pray heartily for your success. I do hope that you will have so rapid an increase in the demand, that you will feel satisfied that the Lord is pleased with your undertaking, and is using it for His own gracious purposes in the earth. If I had the money I would gladly pay for a copy to be sent to every Methodist preacher in Great Britain, and should consider the money well laid out.

"*Grand Rapids, Michigan, Jan. 12, 1871.*

"J. L."

We are obliged to our unknown friend for his earnest and disinterested views. We are thankful to say we have a few who have the spirit above recommended. We want more. Our circulation is gone up a little this year. But it is not a title of what it ought to be, or of what we hope it will be.

THE GUIDE TO HOLINESS.

CALMNESS.

WHATEVER may be said in favour of storms in nature, they cannot be said to be free from *all danger*. The voyager on the ocean, the traveller in the country, the resident in the village, town, or city are imperilled by these disturbances in the equilibrium of the atmosphere: And then, even if there was no danger, they are *unpleasant*, and therefore undesirable. None court them, pray for them, or mourn over their absence. Who would not rather sail with a calm, steady, fair wind than a boisterous, chopping, contrary wind? Who would not rather have the atmosphere of the city or the country in an even, regular condition, than tossed about in gusts, obstructing locomotion, and incommoding one's person in a way which is neither agreeable to temper or safety.

Calmness is a condition of things not only desirable in the atmosphere of nature without, but in the atmosphere of the mind within. A storm of anger raging in the mind, producing confusion in the order of the various parts, venting itself in fiery words and passionate acts, dashing its foaming billows against every object within its reach, is oftentimes disastrous in many of its consequences. Apoplexy, personal violence, assault, manslaughter, murder, destruction of property, all represent the sad effects following a storm in the mind. And need we suggest to our readers the woeful results which follow

a storm, composed of two or three contrary elements, in a family, a vestry or town meeting, a church conference, &c.? What disturbance and opposition sometimes arise hence, producing effects which only have their analogy in the effects of a tornado or hurricane in nature—trees torn up by the roots, waterspouts, capsized ships, houses thrown into heaps of ruin, with sundry other similar disasters.

We are told by scientific men that there are some *good* results which follow storms in the atmosphere. But where is that Christian teacher who will say that any good is the result of a storm in the mind of the follower of Jesus? Surely, if any good came of this, He, our Master and Pattern, would have taught us so both by precept and example. But He did neither the one nor the other. His teachings and His life combine to exhibit the beauty, the excellency of *Calmness*. If anyone was ever placed in circumstances calculated to disturb the evenness of a mind, Jesus was. Tempted of the devil as no one ever was; tantalised by little and insignificant religious carpers; oppressed with poverty; scandalised by friends; sneered at and renounced by the world; suspected by His disciples; tested by all possible ways from heaven, earth, and hell; called to face agony even to blood, treachery even to the sale of His person, a trial which was a mockery of law and justice, a death which was only fit for a malefactor! Yet, O marvellous calmness! He opened not His mouth in anger, retaliation, or resentment! In all this He sinned not. As a lamb pulled, kicked, killed, He meekly and silently endured the whole. The sun shone without a tempestuous cloud; the air contained no electric disturbance. In a word, every power and part of His Being retained its Divine meekness, gentleness, long-suffering, and love, in sublime perfection.

Where have we an equal to this in the entire record of Scripture saints? "Abraham was so troubled at the

prospect of death that he made Sarai say that she was his sister. Job was so agitated under his sufferings that, patient as he was, he lost his calmness, and cursed the day in which he was born. Moses lost his self-recollection at the waters of strife; and Elijah, when he fled from Jezebel. Perhaps the most illustrious instance of calmness, apart from Christ's, is that of Shadrach, Meshach, and Abednego, when, with the prospect of the burning fiery furnace in view, they said they were not careful to answer the king concerning the matter; and Daniel, when he prayed three times a day, as his custom was, with his face toward Jerusalem, though he knew there were men watching to accuse him, and that with that accusation there was connected the lion's den." But these two instances, while so striking, are far behind those of our Lord Jesus Christ. Here is *one* instance in the history of each; but our Lord's history is composed of them.

Nor must it be inferred that our Saviour's calmness was a stoical insensibility or an indifferent regard to wrong and suffering. No! He was the subject of feeling. He was capable of suffering. He *felt* the circumstances which surrounded Him, but He did not yield. He was tempted in all points as we, yet without sin. The steel entered His soul, but did not excite it to revenge; the cup of the garden was *bitter to His taste*, but He did not in anger thrust it from Him. The deceit of Judas was an affliction to His mind, but He did not in return, as He could have done, instantly destroy Him. The death of the Cross was an ignominy which as a mountain of God pressed heavily upon Him, but He did not cast it off in fury, and choose some other way. When the Pharisees on one occasion tempted Him, He *looked* upon them, it is said, with anger, but with the anger of calmness which comported with His Divine repugnance to evil.

Christian reader, here is your pattern for calmness.

Aim at conformity to it. While you are in this world disturbing influences will be brought to bear upon you. They will come sometimes from quarters which you little thought of; come at times when you did not expect; come in ways which you have little experienced. The family, in more ways than one; the business; the church; the opposition of opinion; hosts of small things may, individually or in union, come and encompass you with a view to the creation of a storm. You are exposed continually and everywhere. You will never be out of the danger of falling into a disturbance of your calmness until you pass into the region where the laws which govern this being have no action and existence.

“But how may I attain this calmness of which my Saviour’s is the pattern? I am naturally quick, fiery, short-tempered. I often lament that I give way so soon to little things. I would like to be calm in my feelings, words, and acts, at all times.” Have you not, brother explained the whole in that one word, *Naturally*? You are *naturally* quick, &c. But do you not know that you are not to be subject to nature, but grace? As a Christian it should be, I am *graciously* meek, patient, calm, and not *naturally* quick, &c. “Ye are not under the law, but under grace.” Grace must predominate. Grace must sanctify. Grace, not nature, must sit on the throne holding the reins of government. Grace must permeate your whole inner nature, give *its* natural calmness, and in calmness direct and superintend every power of you being. Obtain this calmness *fixed* within, and then, like your Master, nothing without will move you to a sinful excitement. You may be surrounded with storms, blowing, beating, threatening you, but like the depths of the ocean, or like the great mountains, you will remain undisturbed. The fury of the tempest may be all expended upon you, but the peace of God which passeth all under

standing shall keep your heart and mind through Christ Jesus.

With this calmness you will dwell as in the bosom of your Beloved, or as under the wings of the Cherubim over the mercy-seat. Husband or wife may be irritable, children may be unruly, servants may be contrary, business may be unpromising, health may be threatened, death may strike a loved one, poverty may encroach upon the dwelling, work may be scarce, ill names may be poured upon you, the world may cut you off, you may have to live in comparative solitude, and feel as though you were left as "a pelican in the wilderness, or as a sparrow upon the house-top;" but with this calmness, in the *midst* of all you will enjoy a serenity like that of the sun, moon, and stars, above the tempests of earth, or like that of the angels, above the commotions and disturbances of the kingdoms of men.

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm;
Let Thine outstretched wing,
Be like the shade of Elim's palm
Beside her desert spring.

Yes; keep me calm, though loud and rude
The sounds my ear that greet;
Calm in the closet's solitude,
Calm in the bustling street;

Calm in the hour of buoyant health;
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame;
Calm 'mid the threatening, taunting throng,
Who hate Thy holy name.

Calm when the great world's news with power
 My listening spirit stir:
 Let not the tidings of the hour
 E'er find too fond an ear.

Calm as the ray of sun or star
 Which storms assail in vain,
 Moving unruffled through earth's war
 The eternal calm to gain!—*Horatius Bonar.*

WITNESSES FOR GOD,

THE REV. RICHARD SIBBES.

THERE are those who object to the doctrine of sanctification by faith as *new*, and it is remarkable that in England and America Christian men have worked their way beneath the light of the Spirit, till they have obtained holiness by faith, and have published to the world their experiences and belief, as if they had made a discovery. But the truth is as old as the Bible; and it is the truth to which the Christian Church will have to come and take hold of, and proclaim as fully as is now believed and proclaimed the doctrine of justification by faith. We have recently met with a striking and blessed passage in the writings of a favourite old writer, whose pages, years after his death, glow with goodness and spiritual feeling, and who richly merited the epithet usually prefixed to his name, "*The heavenly Sibbes.*" He was born in 1577, and finished his course in 1635, aged 58. Mr. Nichols, of Edinburgh, did good service to the Christian Church by his beautiful and well-edited edition of his whole works in seven volumes. They are a mine of spiritual treasure. His biographer says of him: "A 'soul of goodness' informs every fibre and filament of his thinking; nor is there a page without food for the spiritually hungry. He has few equals, and certainly no superior, for ingenuity in bringing comfort to tired, weary ones, and in happy use of Scripture, his mere citation of a text being often like a shaft of light. In a word, Richard Sibbes seems ever to come to us from his knees, ever brings with him a "*savour of Christ*, and beyond almost every contemporary approaches the office of the Holy Spirit, whose specific work is not to do 'great' but 'good' things, ever

taking of the things of Christ and showing them." It will be interesting to have the testimony of such a man as to sanctification by faith. The following is from "*The Pattern of Purity*," in the seventh volume of his works. The text of the sermon is 1 John iii. 3: "And every man that hath this hope in Him, purifieth himself even as He is pure":—

"How may it be done? *Resolve on the thing that it must be done*, and then I will give directions how to do it. The examples of the world are like a stream that carries a man clean out of the way of purity, but seeing there is no way but that I must, through good report and bad report, what must I do then? *First, go to the fountain; let the stream run.* What is the fountain of all cleanness? The blood of Christ, as Rev. i. 5. 'Unto Him that loved us, and washed us from our sins in His own blood.' Here is the first thing, began with faith. It is the blood of Jesus Christ that must wash me from sin. Thou must not go, like a moral man, to labour by multitude of acts to get a new habit; but thou must work from another principle; all this cleansing must come through the blood of Christ. And how may I apply this? By faith. So thou must go every morning, and present thy soul before the Lord, and look on Him crucified, and say, Lord, Thou didst shed Thy blood to cleanse my soul from the spots of sin; have faith, rinse thy soul, as it were in the blood of this immaculate Lamb; apply the blood of Jesus Christ not only for justification to free thee from the guilt of sin, but let faith work as it may be applied for sanctification to wash away the spots and pollutions of sin. This is certainly the most effectual means that can be imagined. Go to the well-head, look to that main and principal beginning, like a Christian, and not like a moral man, that though thou art polluted and defiled, the blood of the Lord Jesus will purge thee from all sin, spot as well as guilt, as we see written. Heb. ix. 13, 14. 'For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your consciences from dead works to serve the living God?' Mark that. You talk of a purgatory; there is the purgatory. That true purgatory is the fountain that is laid open for the house of Judah to wash in, serving not only for the expiration of thy sin, that it shall not

be laid to thy charge, but it serves to purge thy conscience from dead works to serve the living God. It is as effectual for sanctification, being applied by faith, as it is for justification.

“Therefore, as I may speak with reverence, make thy breakfast, as I may say, every morning, of the flesh and blood of Jesus Christ, and this will give thee more life, more ability, and strength, the multiplying and continual repetition every day of the act of faith, laying hold on Christ’s body broken, and His blood shed. It is a most effectual means; try it, and you shall find the experience of it.

“No means in the world so effectual than, when a man would go to Christ, *to look to His ordinances*. What are they? His word and His sacraments. Come like a Christian, and not like a moral man. Go to the fountain for justification and sanctification, where it may be had. Thou shalt find them greater effects than ordinary. Then for the word, it is an effectual means by which we may purify ourselves; we may read Eph. v. 26. ‘Even as Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word.’ The blood of Jesus Christ washes thee: there is the main washing; but notwithstanding there be certain conduits and pipes, whereby the virtue of this is conveyed. Christ doth sanctify and purify thee, by washing, by water, by the word; so that when a man comes with faith in His word, in His promises, this is a special means. Note one place more. John xv. 2. ‘Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. Now ye are clean through the word that I have spoken unto you.’ Nothing is more plain: the Word of God taken with faith is a special ordinance, whereby thou mayest come to purify thy heart.”

I. E. PAGE.

SIX STEPS IN THE PROCESS OF FULL SALVATION.

FIRST. It must be seen clearly that the doctrine of full salvation is the plain and positive teaching of the Scriptures—that Jesus died that “He might redeem us from *all* iniquity” (Titus ii. 14); that “He might save *His people* from *their sins*” (Matt. xi. 12); that He might “deliver us from *all* our enemies” (Luke i. 74); that “the *righteousness* of the *law* might be fulfilled in us” (Rom. viii. 4).

Second. That God is *able* to do this—yea, “able to do exceeding abundantly above all that we ask or think, according to the power that *now* worketh in us.” Eph. iii. 20.

Third. That He is *willing* as He is able. For He who commands us to “be holy in all manner of conversation” (1 Pet. i. 15); to “be perfect as our Father in heaven is perfect” (Matt. v. 48); Who is “glorified when His people bear *much* fruit” (John xv. 8): and hates sin with a perfect hatred, must be infinitely willing to exert *all* His power to accomplish this end.

Fourth. The Christian seeker of this grace must by faithful and diligent self-examination ascertain that he is *quite* willing to give himself *wholly* to the Lord—body and mind—heart and soul—time and strength—money, influence, reputation, friends, health, life, *ALL*—and *above* everything else *his will*; that *all* shall henceforth be the Lord’s, to do or be done to as the Lord shall require. There must be *no* reservation as to any one point however small it may appear, nor for any future time; but a complete unconditional surrender of all to God, now and for ever.

Fifth. Having ascertained that he is *willing* to be thus the Lord’s, let him next deliberately, honestly, and as in the seen presence of God, *give* himself *wholly* to the Lord (Romans xii. 1); the whole man for time and eternity.

And *Sixth.* Let him believe in God as *now* for *Jesus’ sake* receiving and taking possession of the heart, and mind, and body, and soul, which are *thus* and *now* given to Him, and *it is done* according to his faith. Desiring, when he prays thus, to be wholly the Lord’s, let him *believe that he receives that for which*

he asks, and he *shall have it*, according to the sure word of Jesus the Lord and Saviour. Mark xi. 24.

As the penitent seeker of pardon is told to come to Jesus, "*just as he is*," and to believe in Him as the atonement for *his* sins, as his own loving crucified Saviour; *in the absence of all feeling or emotion*, and with no other ground of hope or trust but the assurance of the Scriptures, so let the seeker of purity or perfect love believe in Jesus as becoming *now to him* wisdom, righteousness, and sanctification; a present, perfect, Almighty, and faithful Saviour, and Jesus answers the faith, and becomes all that is sought.

The seeker of entire sanctification is apt to make exactly the same mistake as the seeker of pardon, and say, "If I felt I was saved I could believe," but this is reversing the order of God, who bids us believe *in order that* we may be saved; our faith must rest in God's word in the Scriptures and not in anything in ourselves. The salvation and the evidence of it follow the act of faith. One word more. If salvation is dependent on our faith, and God commands us to "believe and be saved," can there be any question as to *whether we have now the power to believe*. If we have not this power, the command must be a mockery; if we have the power, the guilt of unbelief must be ours, while we neglect to use it and obey the command.

J. LOWE.

CLAIMING THE PROMISES.

(EXPERIENCE.)

AS a witness of the power of Jesus to save from the inbeing of sin, I would testify to His glory. I was brought to a saving knowledge of the truth as it is in Jesus in 1850, when in my fifteenth year. I felt my need of purity, and saw it was my duty and privilege soon after conversion. I often prayed for it, and was enabled to believe I received it, by claiming the fulfilment of the promises, "I will sprinkle clean water upon thee," &c., "The blood of Jesus Christ His Son, cleanseth us from all sin," and entirely consecrating my all to God. But I lost it by refusing to acknowledge it. I continued to walk in

God's ways, often sinning and repenting, against my will, till October 7, 1863. Some weeks previous to that time I was led again entirely to consecrate myself to God, being more sweetly than ever assured of my acceptance with God through Jesus. But I saw it my privilege to enjoy the abiding, indwelling fulness of His love. The language of my soul was, "Jesus, when Thy light I see, all my soul thirsts after Thee, and less than Thyself cannot satisfy." On the day just stated, I resolved to wrestle till I obtained it, seeing a greater willingness in God to give than in me to receive; and when pleading in believing prayer, the Spirit applied the words of promise, "The blood of Jesus cleanseth thee from all sin." "I will sprinkle clean water upon thee," &c. "Now ye are clean through the word which I have spoken unto you." I then said, "I am thine and thou art mine. Lord, I am thine and thou art mine. I claim Thee for my wisdom, righteousness, sanctification, and redemption. Thou hast given Thyself for me on the cross, and now Thou givest Thyself to me in Thy Spirit." The enemy suggested, "It is all a delusion, this seeking entire sanctification. Thou hast deceived thyself. Dost thou not read, 'He shall send them strong delusion, that they may believe a lie!'" I said, "Lord, I dare not disbelieve Thee." The Spirit applied again, "The blood of Jesus cleanseth thee from all sin." The enemy said, "Thou wilt lose it again." The Spirit applied, "Your life is hid with Christ in God, and in Him we live, move, and have our being." I felt, "How can I sink with such a prop, as bears the world and all things up." The enemy again said, "Thou wilt lose it by not confessing it, and if thou confess it, by so doing thou wilt injure the weak followers of Christ. They will be discouraged, thinking because they do not enjoy such grace that they are not right." Then was the promise applied, "My grace is sufficient for thee." Since this, God has enabled me to realise by faith, and occasionally by feeling, my interest in the continued intercession of the High Priest, the indwelling of His presence as my Prophet, teaching me; and my King, reigning in my soul; and by His sanctifying Spirit, purifying every power of my soul; and now my fellowship is with the Father and the Son.

H. H.

CHAPTERS ON THE CHRISTIAN LIFE.

BY THE REV. W. HUDSON.

(Continued from p. 42.)

II.—MAN'S GRACIOUS CAPABILITY.

THIS true Christian life, though given to all mankind in the sense explained, is not found in all men. Very different, indeed, is the fact, which all can observe. This fact, with its many bearings, is one of the things which most profoundly exercise the Christian intellect. It doubtless conceals secrets of unfathomable Divine counsel, of which man naturally longs to know something, and which infinite love may be expected to declare at the proper time. Who has not felt the difficulty? It is alleviated, though not removed, by the fact that all men are capable of life in Christ. This fact is proved by another—namely, that God would “have all men to be saved.” The Scriptural explication of this gracious capability may greatly assist those who desire consistently and truly to estimate the conditions and the prospects of such as are not now alive in Christ.

Man in Eden believed Satan’s lie, and fell. In theological language, “the fall” means that moral descent which became inevitable when God’s absolute authority was renounced, and when by this disobedience the sustaining energy, and even the presence of the Holy Spirit, were forfeited. Man, thus deprived, could not escape becoming depraved. He was but a creature, and could not be self-sustaining. All his goodness was by Divine gift; and as its continuance was conditional, transgression involved forfeiture. What, then, must have been the natural and everlasting consequence of his sin, if Divine mercy had not restored to him, in some degree, that which he had forfeited, and which he could never have brought back to himself? He must have been alienated from God, destitute of love for Him, and utterly miserable. This every one of the human race has deserved.

But Divine love has wrought for another end. A word was spoken before the expulsion from the garden of Eden, the operation of which must continue to the end of the world. The word God said that the seed of the woman should bruise the

serpent's head. That word was a promise of a most blessed deliverance from the power of evil and of the evil one. We, in the full light of the Gospel, see what it meant more fully than those to whom it was addressed, and than the men of many succeeding generations. We know that "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life;" and that Jesus Christ is "the Lamb of God which beareth the sin of the world." He was lifted up from the earth in His vicarious sacrifice; and with evident reference to that event he said, in anticipation, "I, if I be lifted up from the earth, will draw all men unto Me." The plain teaching of such language is—

THAT JESUS CHRIST IS A CENTRE OF ATTRACTION TO ALL MANKIND.

This being true, surely it is not the will of God that men should remain in alienation from their heavenly Father, destitute of love for Him, and miserable. For the drawing of Jesus is designed and adapted to bring them out of the condition into which the fall threw them; and when men have been drawn to Jesus, they are in a state of harmony with the Divine mind, their affections are set on God, the fountain of their new life, and they have blessed fellowship with heaven. They sit "in heavenly places in Christ Jesus."

But though Jesus is such a centre of attraction, all men are not drawn into this blissful state. All are not saved on earth. Yet, this fact does not prove that there is not in all a gracious capability of salvation, with a blessed influence the working of which must occasion a tendency, more or less marked, *towards* Christ. I mean a tendency from the natural character and disposition of fallen man towards the disposition and character of Christ.

Assuming the truth of this general doctrine, let us notice a few of its particular exemplifications. This may be the only way in which its proper mental result can be attained. Then let us see this general truth brought out in the facts of personal experience.

We know the Holy Spirit, given for Christ's sake, works mightily where the Gospel is declared and apprehended. This fact explains many other facts. One of them is, that the truth is

made the means of great changes of personal character and conduct. The Christian is and knows he is in a moral state, which differs widely from that in which he came into the world; and he explains the fact, consistently with the teachings of Holy Scripture, by reference to the gracious influence granted him for the Redeemer's sake. All practically agree in this. No man of Christ-like character could consistently account for his moral condition in any other way.

Think also of the penitent sinner. He has seen the evil of his life; he has felt and now feels how evil and bitter a thing it is to sin against God; and he is mournfully seeking deliverance and a better state. What is the true explanation of these facts? Those who know nothing of such things by personal experience, may think they are but the natural results of outward human influences and constitutional mental action. But what is the penitent's own explanation? He does not hold that he has attained his present condition by mere development; but he ascribes all to the grace of God displayed in the working of the Holy Ghost, by which he has been convinced of sin. We need not wonder that this view is not held by those in whom the pride of human nature has not been subdued, and whose desire is to comfort themselves in sin. They seek what the apprehension of the truth before us must infallibly preclude.

But we may look further yet for exemplifications of this doctrine. Think of the present moral conditions of unchristianised men. There are those who have acquaintance with the Gospel, but no care about personal religion. Does their condition agree with the divinely-inspired doctrine, that man is by nature totally depraved? Can it be said of them that there is in them no good thing? If not, the discrepancy needs explanation. There is no explanation in alleging that their goodness is constitutional. This does not answer the question suggested. It only simply removes it to another point, namely, How can fallen man have constitutional goodness? But the doctrine before us answers such questions on the authority of God Himself. It shows us that kindness, liberality, sympathy, and all that is beautiful or good in the character or life of man, have been added to what belongs to him by nature, added for the sake of the glorious Redeemer of all. By losing sight of this grand

Scriptural truth, some phrenologists and others have gone far astray from true conceptions of man.

There are those who live in almost heathenish ignorance of the Gospel, though they are citizens of so-called Christian countries. Where is the town in which there are not many of this class? They are very far from being drawn to Christ in personal salvation; and yet their characters and lives are not absolutely evil. Indeed, it is an acknowledged fact that there is often found in such persons much that is admirable. What prevents the full development in such cases, of all that belongs to a creature fallen, and by nature totally depraved? The answer is already before us. The atonement has brought to them, perhaps, quite unconsciously, an influence which checks the development of evil, and prompts to that which conscience can approve. Why is not this understood and remembered by political economists and magistrates, and all who desire correctly to estimate the facts of social life? In the absence of these influences, how vastly different would be the best possible social conditions, and what unimaginable pitch of evil would be reached on earth if the lowest possible descent were gained?

We may get a dim and distant view of the answer to this question, when we contemplate the pagan portion of the world, those "dark places of the earth" which "are full of the habitations of cruelty," and where, to our minds, everything has a look of misery. Probably the fearful evil of the conditions of the most degraded heathen cannot be fully understood by any but eye-witnesses. The true God has been forsaken and forgotten; and the objects worshipped are utterly mean, and, to our minds, revolting. Yet this does not prove that God has utterly forsaken His creatures; and many incontrovertible facts prove that He has not. Missionaries tell of pagan men who cried for the light of the Gospel long before it shone upon them. Brainard speaks of such a man among the Indians, who gave proofs of having experienced a great spiritual change, and who used to say he was sure there were somewhere on earth good men who felt as he felt; and it is said of one of the Christian fathers that "he was a man mysteriously led, and appears to have come into the spirit of a new-born life before he had even heard of Christ. In Him, therefore, his heart instantly rested, finding there the grace that he wanted, and the Divine beauty

that he already longed for." The cases of this kind which become known to us are, for evident reasons, very few. In the entire pagan world there may be very many; and we have full authority for the assertion, that if the convictions and promptings which are granted to all, on the ground of the atonement, were cherished and followed, such instances would be very many indeed. The sufficient explanation of such facts is in the doctrine which this chapter is intended to set forth. The explanation, I say, is sufficient; though the acknowledged difficulties which surround the subject are by no means few or small.

When I had written these paragraphs, and was musing on the subject, I seemed to gaze on a vast field, the different portions of which were in very diverse conditions. Some parts were verdant and prolific of what was pleasant to the eye, and full of excellent use; in other places, dwarfed and feeble productions told of great lack of moisture; and all the other parts were parched, and dry, and almost arid. It was an affecting thing to gaze on such a field. Yet, even in the last-mentioned parts, I discerned occasional signs of life. Here were a few tiny blades of grass, flourishing as signs of the potentialities of the place; and there appeared what transplanted to a better soil would have developed into a shrub or a tree. I looked for the cause of such diversity, and discovered that a fountain of living water fertilised the verdant places; that intelligent direction conveyed its waters far away; and that the rains of heaven fell on the places parched and dry, without producing their full and proper effect, because of strong influences which counterworked. Then I said, This field is a figure of the human race, redeemed by the Lord Jesus Christ, and therefore blessed with a constant descent of Divine influence, which, cordially received and cherished, makes human nature good and human life a thing of beauty, but which, rejected or despised, leaves man unsightly, wretched, and unproductive of what is good in life. Some realise on earth the full benefits of the glorious redemption; to others they come in but limited degrees; and to others they come, as some think, in no degree at all. But this is an error, since no one belonging to a redeemed race can ever be precisely what he must have been in the absence of redemption and all its operations.

This subject is full of instruction, encouragement, and warning. It may help us to apprehend the feebleness of human nature; though we greatly need what Jesus Christ has made possible to us, we cannot come to Him for it without a gracious Divine drawing. Men are by nature "without strength" for what is good. Jesus sees this, and meets the case, giving His gracious drawing to all, and this drawing becomes effectual to all who obey. "Of a truth," said Peter, "I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

How much the world owes to Jesus! All the good that is among men comes from Him. Some rob Him of His proper glory by denying this, yet all the glory will and must come to Him in the end. In the meantime, all those who know the truth and are right in mind and in heart delight to ascribe to Him the honour due to His name. There are many such to-day, and the number must increase. O that this number comprised all the children of men on earth!

The truth under notice suggests that the Lord Jesus is beforehand with all who work for the spiritual good of men. In the training of our children, in seeking to promote the salvation of our families or neighbours, in missionary operations, and in every good work, we go by a way which Jesus has opened, and in which He precedes us Himself. This should make Christian workers confident. Without such a Divine preparation, all merely human efforts must necessarily fail. With such a preparation, how can they completely fail? It is not credible that a man can begin to work where the Lord Jesus has not begun before him. Let parents and teachers especially ever keep this glorious truth in mind, that it may save them from the numerous errors into which many like themselves have fallen.

The doctrine which I have striven to set forth is not inconsistent with the fact that some men are "lost." They are lost, not because they had no interest in the atonement, and not because the Holy Spirit never strove with them, but because they withstood the drawing of the Lord. Man has the strange, mysterious, and awful power to resist the Holy Ghost. Many have ruinously exercised this power; many are so exercising it at this day in all lands, and righteous will be the punishment which they will thus bring upon themselves. But he that is

truly wise yields to the gracious drawing of the Saviour, and becomes one with Him in mind and purpose, perfecting holiness in the fear of the Lord.

SOUL INQUIRIES.

ANSWERED FROM THE SCRIPTURES.

“**W**HO IS HE THAT CONDEMNETH?” Rom. viii. 34.

“There is therefore now NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Rom. viii. 1.

“He that believeth on Him is NOT condemned.” Jehn iii. 18.

“He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life.” John v. 24.

“He is near that justifieth me, who will contend with me? let us stand together; who is mine adversary? let him come near me. Behold, the Lord God will help me; who is he that shall condemn me?” Isa. iv. 8, 9.

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.” Isa. liv. 17.

“WHO CAN BRING A CLEAN THING OUT OF AN UNCLEAN?” Job xlv. 4.

“Purge me with hyssop, and I shall be CLEAN; wash me, and I shall be WHITER THAN SNOW.” Ps. lx. 7.

“Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isa. i. 18.

“According to His mercy He saved us, by the WASHING OF REGENERATION, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Lord.” Titus iii. 5, 6.

“How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, PURGE YOUR

CONSCIENCE from dead works to serve the living God." Heb. ix. 14.

"The blood of Jesus Christ His Son CLEANSETH US FROM ALL SIN." John i. 7.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. vii. 14.

"WHAT PROFIT SHALL I HAVE IF I BE CLEANSSED FROM MY SIN?" Job xxxv. 3.

"That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him WITHOUT FEAR, IN HOLINESS AND RIGHTEOUSNESS BEFORE HIM, ALL THE DAYS OF OUR LIFE." Luke i. 24, 25.

"Being then made free from sin, ye became the SERVANTS OF RIGHTEOUSNESS. Now being made free from sin, and become servants to God, YE HAVE YOUR FRUIT UNTO HOLINESS, AND THE END EVERLASTING LIFE." Rom. vi. 18, 22.

"Deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 15.

"Who gave Himself for us, that He might redeem us from all iniquity, and PURIFY UNTO HIMSELF A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS." Titus ii. 14.

"That we being dead to sin, SHOULD LIVE UNTO RIGHTEOUSNESS." 1 Pet. ii. 24.

THE CRUCIFIXION OF JESUS.

(A MEDITATION FOR GOOD FRIDAY.)

PREPARATION. Imagine that you see your Saviour arrive at Calvary, bearing His cross.

I. Reflect upon the spectacle you have just represented to your imagination. You see first a mob insulting and furiously denouncing as the worst of men Him upon whose execution they are now about to glut their eyes. Then, as they pass off, you see the bristling array of spears, a troop of Roman soldiers comes into view, and amidst them arrives your dear Redeemer, covered with blood, stiff with his scourging, disfigured with spittle and livid swellings, torn and mangled by the ill-treatment

He has undergone, tottering under the weight of the cross, which He is aided to carry by the favoured Simon of Cyrene. At this spectacle you will surely exclaim, "Truly now that the victim is come unto the mountain, the bloody tragedy will end. If the malice of man be not yet satiated, if humanity can have so much of the brute as that these men will not melt into compassion, the eternal Father at least will surely relent, and provide for Himself another victim, as He did for Abraham in the place of Isaac." But no! The justice of the One is as inexorable as the injustice of the other is obdurate, and nothing can bar the final accomplishment of the stern decree. Follow then diligently this barbarous scene. See this innocent Lamb of God rudely stripped of His clothes before the assembled rabble, and all His wounds opened and rent afresh by the violent manner in which it is done. See how in silence He places Himself, as directed, upon the hard wood of the cross, and stretches forth His hands. Look, if thou canst bear the spectacle, how one of the unfeeling soldiery places the point of a coarse, large nail upon the palm of thy Beloved, and, by repeated blows, drives its dull point into the wood. What torture, what anguish! The tender flesh is lacerated, the bones crushed, the nerves exquisitely tortured, the tendons cut asunder! The tender frame of our dear Lord quivers in agony at the piercing smart, and draws up convulsively towards the wounded limb. Three more such cruel outrages must be committed against the blessed Person, three more such murderous wounds inflicted before the cruel work is done! And were there found men with hearts savage enough to perpetrate this? But hark! hear that shout of savage triumph and brutal delight. It is the people, who, instigated by the infamous priests and elders, are hailing the appearance of our blessed Saviour above the heads of the crowd, and consider their joy complete. The very fiends seem to join in it; for though they know not fully what will be the consequences to them of this mystery which is accomplishing, they know at least that this is One who has curtailed their power and cast them out of men, and they think they have now succeeded in destroying Him. Oh! what a spectacle is this to one that believes that He, whom that shout greets, is the Son of God.

II. Reflect upon this frightful idea, that Jesus is here before

you, executed as a malefactor! The Lord of the angels, and their joy; the Creator of the world, the eternal Son of the eternal God; yes, God Himself, He that shall judge the living and the dead, is here upon a gibbet as a culprit! Is not this too dreadful an idea to contemplate? Yet, it is the very truth. Has He not now at length reached the lowest pitch of degradation and wretchedness? Has He not drunk the cup of humanity to the dregs? Has He not reached the last verge and limit of our miseries? In His birth He was poor, yea, poor to abjection. Through life he was persecuted even to the seeking of His death. In the previous stages of His passion He had been ill-treated with indignity, and wounded to cruelty; but only now does He appear as infamous! "Cursed is every one that hangeth upon a tree." On a tree is He now hanging. What must the stranger who saw Him thus have thought Him? Not only a criminal, but one of the most desperate character. He is not executed alone. Oh no! So eminent is He considered by those that condemned Him, in the ways of crime, that two thieves, men guilty of great offences, are crucified, one at each side, as if not merely the more to degrade Him, but show that He was chief among such wretches, far more infamous than they. A passer might say, "What a notorious and dangerous malefactor this must be, that His execution should be insisted on by the ruler of the nation without delay during a time of mercy, such as the Paschal solemnity—nay, even to the profanation of the festival!" And, in fact, even the cruel Herod, when he wished to gratify the Jews by the death of Peter, "*videns quia placeret Judæis*," kept him in prison "*ut post Pascha produceret eum populo*." Not so in our Saviour's case. His execution seemed to admit of no delay, but must take place instantly, even on the day of the Pasch. Moreover, it would be remarked, when ordinary culprits are put to death, a certain feeling of sympathy and commiseration is excited in the hearts of beholders, and at least a respectful silence is observed during the awful scene. But not so here; on the contrary, a universal feeling of exultation and triumph pervades the multitude, and breaks forth from their lips. And yet this is the Son of God, executed as a malefactor!

III. Affections. Run unto the foot of your Saviour's cross, and embracing His feet, say, "O my dear, my ever dear Jesus,

this is too cruel and distressing a scene for my poor heart to dwell upon. To see Thy sinless, spotless hands pierced and torn by those cruel nails; to see Thy blessed feet, that never moved but on errands of love, fixed to the hard wood by the torturing iron; to see Thee thus raised up to the scorn of a hateful mob, is a spectacle too dire for even a savage to contemplate. What then must it be for one that loves Thee, even as inadequately as I do? Still it is good for me to kneel under the shadow of that atoning tree, and contemplate Thy sufferings. It is good for me to look upon Thy wounds, and reflect why they were inflicted. Yes, this torture was suffered for me, to teach me how I should curse my sins, which brought Thee to it, my Beloved. I detest the brutality of the Jews, and yet forget that I have been as brutal as they, when I committed those offences which caused Thy sufferings. What were those barbarous soldiers in hard-heartedness compared with me? Is this possible, my God? Can it be true? Oh, then receive the only reparation a penitent heart can make; a loving determination to die than to sin again. But this is too little. I will the rather love Thee the more, in consideration of what I have made Thee suffer. Forgive me, dearest Saviour, and I will ever love Thee with my entire heart and soul."

DR. WISEMAN.

HOLINESS EXPERIENCED.

I WAS converted and joined the Church at a meeting held in Jacksonville, Illinois, in the fall of 1836. The meeting was conducted by the pastor, Rev. John S. Barger, of Illinois Conference. My conversion was clear and powerful. Soon after I read the Christian Manual, which satisfied me that it was my privilege to be sanctified wholly.

In 1839, I united with the Illinois Conference, and often sought the blessing and then would become discouraged, and sometimes almost doubt whether there was such a blessing. I often felt the inward conflict, and while I was enabled to maintain an outward Christian life, yet inwardly I was often overcome with inward evil forces, and then would repent, and resolve to be

more faithful, and again be overcome by the inward foes, so that I may say my *inward* life consisted of *vowing* and *breaking* my *vows*, *sinning* and *repenting*, falling down and getting up. God owned my ministry and often blessed my soul. My desire was to glorify Him, but oh, the *inward conflict*, as well as outward foes.

In February, 1868, God gave me *time* to seek entire sanctification by afflicting me with erysipelas. I praise Him for this. During my affliction the impression came, now you have worked for the Lord, and He will cast you off, and after a while you will die, and yet I had tried to be more faithful than formerly.

My daughter sung, "Shall we gather at the river," my wife prayed, and these words came to me, "Who of God is made unto us wisdom, righteousness, sanctification, and redemption." Brother Armentrout visited me and showed me that Christ is our altar, that the altar sanctifieth the gift, and all that was laid on would be sanctified. I saw it clearly, and after I sung, "And can I yet delay," and prayed, he left the room.

I was alone, and rose in my bed and said, I will go no further, I will settle this matter; and I was enabled, first, to lay upon the altar, my soul, body, family, character, reputation, destiny, property, and was about to give up my will, but it was brought to my mind, If you give up your will, God will lead you back through greater afflictions than you have passed through. I said, I am willing to die, but not willing to pass through greater afflictions than I have. Here I paused.

Then it was suggested to me, "Is not God infinite in wisdom?" Yes, from everlasting to everlasting Thou art God. But how do you know that this power will not hurt you? "God is love," came to my mind. It appeared to me that not only is He lovingly disposed towards us, but that He is Love itself. Then I thought, can I not *trust* One who is Infinite in Wisdom and all Love. I said, "Yes, I can and will," and laid my *will* entirely on the altar. I felt as if that was the last of *me*. I had given myself and all I possessed *entirely* to God.

The second thing was, "Do you believe the promises?" I said, "Yes, Lord, I ought to be damned if I don't believe." "The altar sanctifieth the gift," and "wherefore He saith, Come out from among them and be ye separate," came to my mind. These promises seemed as a boat upon a lake or river. I said,

"I will step on them," and did so, and then I felt this is entire sanctification. "How do you know?" God says so. That will do, here I stand.

I was not overpowered, nor filled with ecstasy. It seemed something like a mental exercise, but I said, "I will stand upon the Word of God." "But suppose you should grow worse and die." I said, "I will go into eternity, standing on the Word of God." Afterward, "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit," was applied to my mind, and oh, the refining fire that ran through and through my moral nature, quietly and yet powerfully, and cleansed my *inward* moral nature, and oh, what joy, what assurance, what peace, what victory!

My whole redeemed nature from that time to this, has set in toward God; I delight in Him, I rejoice evermore, pray without ceasing and in everything give thanks. I received this blessing March 9, 1868, about 2 P.M. This is March 4, 1870, and praise the Lord, I feel that the blood of Jesus cleanseth me from all sin. I am determined to preach Justification by faith to sinners, and Sanctification by faith to believers, until I die. May God keep me for ever! My wife has also obtained this blessing. Praise the Lord!

REV. H. WALLACE.

Jacksonville, Ill. Conf., 1870.



It is a maxim, that everything hath a principle to return to its own source. The rivers which have their efflux from the sea, have their reflux to the sea. Out of the dust man was formed, and therefore into the dust man will be turned. Aged reader, how much of your life is gone, and yet how little of God is known! How can you appear *before* God, if you are not found *in* God? Your being ancient in days, will be no plea for you before the Ancient of Days. If you have not Christ the hope of glory in you, you must have Christ the God of glory against you. If you partake not of what Christ has done, you will be eternally undone.—*Seeker.*

SABBATH READINGS.

APRIL 2.—CRUCIFIXION WITH CHRIST.

"I am crucified with Christ."—GAL. ii. 20.

THE Apostle very often enlivens his letters, in which he defines and defends the doctrines of Christianity, by statements of his own experience. A marvellous experience, truly! Happy for those who attain to like exalted character in following the Lord. Again and again he speaks of being dead. "I am dead to the law." "I die daily." "I am crucified." What does he mean? He was yet a living man; he enjoyed life more fully, more blessedly than ever before, and yet declared, "I am crucified with Christ." When a man dies, he becomes insensible to outward things. He can neither see, nor hear, nor speak, nor taste, nor feel. If you speak to him, you can have no response. If you strike that body, it will suffer no pain. No appeal which you can make to him will have any effect. He can be influenced by nothing by which he is surrounded. Now, when a Christian is crucified with Christ, he is dead to the world and to worldly influences. He no longer feels its power. Its follies have no power over him; its temptations awake no responsive feeling in his heart; its spirit does not command his homage or his heart. He is dead to the world, because he is crucified with Christ. The crucifixion of the Saviour throws such a spell over his heart and life, sends such a killing power to sin and the love of the world, that he dies to them. Nothing in the universe has such a killing power as the crucifixion of Christ. The believer sees Him dying for sin, and desires at once to die to sin. He flings wide the door of his soul to admit his sin-killing Lord, and when He comes and takes full possession—when every part of his soul is given up for Him to save—sin no longer exists there. The soul made thus the object of Christ's saving power is dead to the influences which aforetime led him astray. The world may come to him with its most fascinating allurements, but has no power over him. Satan may come and use his "thousand arts," but humbly the soul who is fully saved may say with his Master, "The prince of this world cometh, and hath nothing in me." Nothing but crucifixion with Christ will enable us truly to live. Until this takes place we may gasp after life, but shall never enjoy it fully. When we are crucified with the Saviour, we then live the noblest, divinest life which it is possible for a soul to enjoy.

"O let me now make haste to die,
The mortal wound receive!
So shall I live; and yet not I,
But Christ in me shall live."

APRIL 9.—RISEN WITH CHRIST.

"If ye then be risen with Christ, seek those things which are above."—
COLOSSIANS iii. 1.

"RISEN with Christ!" O my soul, think of that as thy privilege, the state in which thou now art found, and in which thou mayest ever abide! "Risen with Christ!" Thy grave is at last left, and thy graveclothes have been torn from thee! Thou hast come forth at the call of the Master, and thou art now living in full sympathy with Him! "Risen with Christ!" O most blessed! To know that death is left behind, that life is now enjoyed, that everlasting life is before thee! My soul, cling close, closer yet, to that Saviour who is thy life, and in whom all thy hopes rest.

What are the things which are above? Above in heaven. Christ is there. He is the light and glory of heaven. "The things which are above" are the things in which He delights, which characterise heavenly society. The redeemed in heaven are all renewed in heart. It is the perfection of society. Every soul is filled with God to its utmost capacity. Love is the atmosphere which is breathed, and communion with Jesus is the source of all the blessedness which is perpetually enjoyed.

Purity is the one grand characteristic of those who are above. The saints sin not; neither in word, or deed, or thought do they sin. Every part of their nature is in active sympathy with Jesus, the source of all pure affections and life. Every inward disposition is spotlessly pure. Their lives are like plants in full bloom, in which there is no defect, but from which the sweetest odours are exhaled with never-failing constancy.

Obedience is eminently characteristic of those above. Every soul bows in entire subjection to the Lord, and in glad submission delights to do His will. Never a murmur is heard, never a rebellious thought passes through the mind of one of the redeemed.

My soul, seek these things! *Seek* them. Do not rest until thou hast found them. They are thine, purchased for thee by thy Saviour when He poured out His blood a sacrifice for thy sin. Seek them until thou hast found all of them, until every characteristic of thy loved Master is reflected in thy life, and thou dost live the life of heaven below! This is the risen life. The life of holiness. The life of love.

"Your faith by holy tempers prove;
By actions show your sins forgiven!
And seek the glorious things above,
And follow Christ, your Head, to heaven."

APRIL 16.—THE LIFE-LOOK.

"Looking unto Jesus."—HEB. ii. 12.

WE are saved by a look. The first experience of salvation when in penitence we bow before the Cross, is through the look which then we cast on Jesus. We look, as the Israelites did, to the brazen serpent, in faith, and the moment that we look we receive pardon. But that which is needed in order to realise salvation, is afterwards needed in order to retain salvation, and to work it out into glorification. Indeed, salvation in all its stages, from its first commencement in pardon to its final consummation in heaven, is all due, in so far as we are concerned, to a look. Salvation means a life-long look to Jesus crucified. When the martyr Lambert was burnt at the stake, as long as he had power to speak he cried out, "None but Christ! none but Christ!" It was a sublime spectacle. But it is still more sublime to hear a Christian saying in every part of life, making each act a tongue with which to speak, "None but Christ! none but Christ!" My pleasures and my pains may alike be made to say, "None but Christ!" My business and my leisure may alike say "None but Christ!" My worldly engagements and my religious acts may all cry, "None but Christ!" And when throughout every part of my life I look to Jesus as my ever-present Saviour from all sin, then shall I most blessedly enjoy all that is meant by "full salvation."

St. Jerome, after he had read of the life and death of one Hilarion—one that lived most Christianly, and died most comfortably—folded up the book, saying, "Well, Hilarion shall be my champion that I shall follow, his good life shall be my example, and his godly death my precedent." How much more readily should we read the life, and, through our blinding tears, the death of Jesus, and make Him our champion and precedent. None so worthy of being made our Model, none who can lay so many and such powerful claims to our devoted imitation, as He who by His everlasting arms has saved us from falling into hell, and who has engaged to bring us to eternal blessedness.

My Jesus! I will look to Thee, Thee only. Thou shalt be my Guide, my Saviour, my God! I will look to Thee in health, I will look to Thee in sickness, I will look to Thee in life, I will look to Thee in death! I will look to Thee for light in darkness; for joy in sorrow; for victory in conflict; for peace in trouble. Thou, O Saviour, in all time and eternity, shalt be the object of my loving contemplation, implicit trust, and adoring worship.

"Before all men, dear Lord, I call Thee mine,
Before all worlds, dear Lord, oh! call me Thine."

APRIL 23.—THE GRANDEST DEATH.

"To die is gain."—PHIL. i. 21.

Yes, indeed, if for me to live is Christ! In that case I have nothing to fear, but everything to hope; nothing to shrink from for a moment, but everything to greet with holy anticipation. The day of death to the saint is the day of his union to his Lord, so that it can never be sundered. It is his marriage-day. He has spent many a delightful hour in holy communion with his Lord; but now he shall be united to Him for ever.

Death is gain to the saint, for it will set an eternal seal upon his character. Here it is possible for character to change, hereafter it will be impossible. We are passing along in a life train, from which we may, if so disposed, get out at any stopping station of temptation on earth. But there are no stations of temptation in heaven. We shall make eternal progression, and neither devil nor sin can cause us to halt. Death will effect no change *in* us, but it will do very much *for* us. The character now being moulded will be for ever fixed. The saint who is full of love will still be filled with love, without any disturbing influence having the effect of cooling his ardour, or hindering the outflow of his affection. He who has been restless in holy activity in the Lord's vineyard, will still find abundant opportunities for manifesting the passion for being employed for God. He who has found such exquisite delight in surveying the works of God, and tracing to a Divine source all visible good, will still find in the wonders of heaven enough to employ a contemplative mind for ever. He who has dwelt near to the Cross, and found the richest pleasure in life from dwelling in holy contemplation on the person of the Saviour, will then dwell near to the throne, and find a still richer joy in beholding Him "in the midst of the throne." In fact, whatsoever may be the chiefest excellence, or peculiar manifestation of our holy characters here, death will put its seal upon it, and we shall be for ever going forward in the holy path which we have chosen for ourselves. Infirmities and imperfections will be taken away; mistakes and errors will be corrected; weaknesses and deformities will be left behind us, and in the perfection of holy character we shall enter into the joy of our Lord. Come, then, my Lord, send Thy messenger when Thou pleasest, in what form Thou choosest, I'll thankfully welcome the messenger that calls me to Thy loved presence, and to the everlasting perfection of my character. To die will indeed be gain.

"Happy who in Jesus live;
But happier still are they
Who to God their spirits give,
And 'scape from earth away."

APRIL 30.—WALKING IN THE LIGHT.

"If we walk in the light, as He is in the light, we have fellowship one with another.—1 JOHN i. 7.

THERE are a great many shadows in much Christian experience. Too often doubt, like a cloud which the sun cannot disperse, hangs over the soul, and few things are seen clearly but that they are not clear. This will inevitably be the case if we try to "rest in sins forgiven," and do not "go on unto perfection." Then at most we but get to the side of the hill of holiness; whilst the brow—where the clearest atmosphere is enjoyed, and where the brightest, the unclouded light shines—is far above us. "As He is in the light;" not the light of His infinite perfections, but the light of His purity; not *all* the light of His purity, but in the degree in which it may be ours. The beam of light, tiny as a hair, is like unto the flooding glory which, close to the sun, is so bright, that astronomers say it blots worlds from our gaze. We are to be *like* unto Him who is all light, and in whom is no darkness at all.

This light we are to walk in. Not just get a glimpse of, and let the glory pass from us. We are to walk in it. This implies *living* in it. It is our privilege to live in this light, where no doubt can shade, and no sin disperse the brightness for a moment. We may be weary whilst in the light, but weariness is not sin. It is no sin to be tired. It is no sin to need the restoration which rest alone will bring. The light glow may shine through and through the heart which most needs strength. To walk in the light implies *progress*. We must go on, not by running for a few minutes and getting out of breath, and then stopping again, but by constantly, steadily keeping on our heavenward course. Wesley was one day conducting a lovefeast at the Old Foundry, when a man, whose conception of the doctrine of Christ was most indistinct, arose, and in the most confident manner shouted out, "God has sanctified me wholly, and now I am as holy as God." Wesley quietly remarked, "Our friend may have a new *heart*, very likely he has; but he would be much better for a new *head*!" Then he quietly gave out the hymn, and they all sang it:—

"Holy as Thou, O Lord! is none,
Thy holiness is all Thy own,
A drop of that unbounded sea
Is ours, a drop derived from Thee.
And when Thy purity we share,
Thy only glory we declare,
And humbled into nothing, own
Holy and pure is God alone."

W. G. PASCOE.

EXTRACTS FROM A MINISTER'S UNPUBLISHED DIARY.

SEPTEMBER 18.—I came to this circuit full of hope and trust that God would make me a blessing. Found a people ready to receive me, full of affection and kindness. May my gracious Master strengthen me for my work, and give me great success therein!

Dec. 24.—Must prepare for to-morrow, being Christmas-day. In all my studies may I be graciously assisted by the Holy Spirit! How dry and uninteresting are all religious duties without His presence and blessing! It is He only who gives life to the soul, and power by which to succeed in spiritual pursuits.

Dec. 25.—Preached at — morning and evening; lovefeast in the afternoon; took supper at a friend's; enjoyed the conversation of the evening. It has been a good Christmas-day. The Lord was graciously present at each of the services. Convinced of the value of time; see wherein I have misapplied; am sorry before God for past unfaithfulness.

Dec. 26.—Arose rather late this morning; must mend in this. Been reading "Silver-Tongued," Bates' works; felt their spirituality and power. He is truly an evangelical and eloquent writer. Visited a few of the members this afternoon. Saw a poor woman who has been confined to her bed for months. She was happy in Jesus, and had confidence in prospect of death. Have been impressed to-day with a deep sense of my past unfaithfulness. Oh! how unworthy I am! It is a miracle of grace that I am in the Church of Christ. I need more stability and resoluteness of mind. *Stablish* me, O God.

Dec. 27.—Arose earlier. Languid in devotion; need more power. Struggle with my inward besetment; mourn over its influence. Desire to be a plain, useful preacher of Christ. Feel the force of many of Dr. Bates' remarks on Redemption; are practical and experimental. The mind recurs to past failings in God's service. Deeply humbled. No hope but in Jesus. He is my all-sufficient Saviour. My heart is so bad, so deep-dyed with corruption, that I cannot find its depths. But blessed be God, there is a fountain of all cleansing blood in Jesus, open to me. Have more power over sin. Thankful to God for all His

mercies. He alone is worthy of all my being. I cannot give it to one who has juster claims upon it, and who will crown it with richer blessings.

How mean are my best performances. After I have studied, written and re-written upon a text, the sermon is only a specimen of the ignorance of my mind. Such want of thought, simplicity, clearness, and power. Only God, by His Holy Spirit, can make me of any service in the world. I'm a non-entity without Him.

In visiting this afternoon I met with a poor woman who had been deluded by the fanatics called, "The Latter Day Saints." What a set of spiritual impostors they are! Told her they *only* were right, and as a consequence all else were wrong—that no person would go to heaven unless baptised by them, with a lot more similar trash. She was once a member with us. I think she will return. She sees her folly, and is wishful to get right again. May she be directed of God!

DEC. 28.—Have seen to-day the excellency of spiritual knowledge above all scientific and philosophical. Felt the importance of reading more in that line. Have seen the advantage of following a system in the study of theology; will go on in the one which I have been pursuing for the last year. To be a clear-headed and extensively-read theologian, a warm-hearted and useful preacher, is what above all things I desire. This is the mark at which I wish to aim, and I desire all my reading and study to tend in this direction. Have been preparing for to-morrow (Sunday) revising sermons; but, after all, how meagre and bare. Fill me, Thou Divine Teacher, with heavenly light, expand my mind, strengthen my faculties. I place myself at Thy feet, and listen to Thy instructions. All I implore is an intelligent, holy soul, and a life spent in giving back to Thee and imparting to others what I have received from Thee. Have more power over sin. Unspeakable felicity in God.

DEC. 29.—*Sunday.* Preached three times at S—. The Lord was powerfully present in the evening service. While preaching from "God with us," there was solemn, prayerful, and earnest attention. Profitable prayer-meeting after sermon. My conversation to-day has not been so spiritual as it ought to have been. My soul thirsts after the fulness of the Gospel

salvation! When, O when, my Saviour, wilt thou reveal Thyself to me as my Deliverer from all sin? Give me the simple child-like faith, which *takes* Thee as such, and rests in calm assurance that Thy blood *does* cleanse me from all unrighteousness.

DEC. 30.—Quarterly meeting day. All peace and harmony, notwithstanding the storms which agitate so many parts of the Connexion around. How delightful for brethren to dwell together in unity! Social tea in the evening, at which there was a good attendance of members. A gracious feeling pervaded, while various local preachers and leaders spoke their experience in the deep things of God. The results will be beneficial to the Society.

DEC. 31.—I mourn over indwelling sin, but Jesus has died to redeem from all iniquity. This is the last day of another year. My God! With this day let all the year's sins, follies, *falls*, negligences, pass away, never to come up against me any more!

There was a watch-night, but the attendance small. Good speaking by the brethren. A solemn sense of the Divine presence felt. May the vows made be ever kept in mind! There is great danger of having these acts and deeds of watch-nights and similar occasions, become little more than mere *formalities*, forgotten before the New Year's day is over!

(To be continued.)

JERU, who only served God in hypocrisy, had an external kingdom; and shall those who serve him from a principle of inward purity, be put off without a heavenly kingdom? If God valued counterfeit coin so much, how highly will he esteem the true gold! If he drop so much into a vessel of wrath, what will he do into a vessel of mercy! If he give so much to a bond-slave of hell, what will he do for a free-born child of heaven! *Have I been a wilderness into Israel, a land of darkness?* God was not a wilderness to them when they were in the wilderness. When they wanted bread, he gave them manna; when they wanted water, he opened a rock; and though they had no new apparel, yet their old garments wore not out, but as their bodies grew, so their clothes grew. Thus they were never better off, than when they were ready to give up all as lost.

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VOL. II.]

MAY, 1871.

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CONTENTS.

	PAGE
Christian Life in England	129
The Higher Path	134
The Supernatural Excellence of Christianity	137
Poetry—Drinking the Cup	143
Doubting, Enquiring, Seeking, Finding ..	143
Sabbath Readings	150
Two Christian Lives	154
Spiritual Letters	157
Realising the Promise	160

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THE
GUIDE TO HOLINESS.

CHRISTIAN LIFE IN ENGLAND.

HIS is a subject which requires more space than we can give in this article. Nevertheless, we will undertake the expression of a few thoughts upon it.

It is with the Christian life of a nation as with other life. There are changes in its conditions and manifestations. It ebbs and flows, declines and revives. Many are the causes and occasions of these changes, in the world of literature, of science, of politics, of commerce, and of labour.

In looking at this subject, much will depend upon *how* we look as to the conclusions at which we arrive; whether we view it from a *sectarian* position or a Scriptural one; whether we view it in a *general* or a *particular* aspect. We may look at the Christian life of England as it is to be seen in one section, and like a river it may flow in deep, rapid, clear, increasing power; we may look at it in another section, and it may be like a second river, slow in progress, shallow in depth, and muddy in condition; or one may be as a star which shines in brilliancy, and the other as a star obscured with clouds. But, as comparisons are odious and distinctions unpleasant, it may be well for us to look at the subject in a *general* aspect, irrespective of

particular Churches. And in doing so it will be proper to occupy a place as exclusively Scriptural as possible.

As compared with the Christian life of England half a century or a century ago, the present is far in advance. It is so in respect to intelligence, to literature, to institutions, to means and agencies, to ministry and Churches. It has a firmer hold of the throne, and a stronger influence on the legislature. It is wider spread among the masses, and rises higher in the upper circles. It restrains from public vice with a mightier hand, and makes more scandalous the gross violations of moral obligations. Its light is more diffusive and penetrating. Its voice sounds with a distincter tone and louder utterance in the press, in the pulpit, in the halls of legislature, and in the marts of commerce. There is a healthier influence pervading the atmosphere of personal, domestic, social, and public life.

It were truly appalling if this were not the case. Considering the history of the nineteenth century, in Christian enterprises, it were indeed a wonder of wonders if the present were not an improvement upon the past. But we speak only in reference to the general question. We refer not to *particular* crying evils of the day, both in the Christian life and other life of England, or this may form a dark background to the picture.

There is one feature of the present Christian life of England which we will notice—its general *levelness*. It is not so undulating as in former years. It does not show those mountains and valleys, those rough and fine shapes, those dark and light shades, those uncultured and cultivated soils, which formerly were so striking. This will apply to doctrine believed and to duty practised, to clergy and laity, and to all those things which are understood to constitute the Christian life of a nation. It is true there are extremes yet, but not so much in the

principles of the Christian life acknowledged, as in the ecclesiastical fashions which are used to set it off.

But while we speak commendably of the present Christian life of England in comparison with former years, and say that one of its features is *levelness*, we are not disposed to speak of that *level* with admiring words. We cannot say that it is the *high* level: rather, we look upon it as the *low* level; not so low as it might be, but much lower than it *ought* to be.

Its *nearness to the world* shows how low it is. Where will you look and not see this? In nature we have mountains which reach 27,000 feet upwards, as though they would kiss the ethereal blue, or look through the veil which hides the heavenly things: but where will you find similar elevations in the Christian life of England? It is one wide-spread plain, with few elevations to relieve the view. Worldliness, worldliness, seems to be the general disease afflicting the Christian Body. The world is the great attraction which draws it, in all the multifarious ways of which it is capable. The general conformity to the world in dress, in spirit, in company, in marriage, in business habits, in eating and drinking, shows how the Christian Body of this country is drawn by the world. True, here and there, we see how heaven has had its superior attractions, in the bold lifting up of the life into prominent contrast to the world. But these instances are only exceptions to the rule.

Formalism is a low, earthly, selfish thing. The Christian life of England is very closely allied to this. From the Roman development of Christian life down to the Quaker development of it, this attachment to formalism may be seen. There are some Churches we know in which the Christian life has less than in others, but on the whole, is it not on a level with this formalism, showing itself in such an appreciation of rites and ceremonies,

times and seasons, persons and places, as absorbs the spirit of religion, and leaves little to be expended in the actual worship of God and the edification of man? The spirit is lost in the letter, the substance in the shade, the Saviour in the priest, the end in the means.

Its satisfaction with its present state. True, it seeks to enlarge its body and its clothing, but with its life is it not satisfied? Is it not rather looking around and within; satisfied with what it is and has? Is it panting after more of the purity and the power which come alone from a baptism of fire from heaven?

Blessed be God, there are a few who are bold to come out from the multitudes, and to show that while thankful whereunto they have attained, are far from being satisfied, and aspire after all the fulness of holy life of which they are capable in this vale of mortality.

Would God these exceptions may go on rapidly increasing, until they shall constitute the major part of Christian England, and the minority be those who live on the low level of the Divine life!

Will every reader of the *Guide* resolve to be one of the glorious exceptions? Will he in his own sphere, and with the power which the Holy Ghost shall give him, become a worker to lift others with him? Will two or three or more unite in his Church and neighbourhood to do this? This is a work, not of sectarianism, but of Christianity. This is a work to which every Christian is called by His Lord and Master, and to which he is impelled by the Divine Spirit who dwells within him. In this way of working is the hope, nay, the certainty, of a general revival in the Christian life of England. And when a revival of this has come, we may expect to see the swarming masses of the ungodly around sought, found, and saved. A Christian who comes out boldly for His Lord in seeking a higher life and witnessing to it, is a power

for good a thousand times more felt than he who contentedly remains where he was twenty years ago when first he joined the Church.

We want as many HOLY workers and witnesses for Jesus in England as there are members in her Churches. *All* the Christian life of this country needs lifting up into a higher, holier, heavenlier region, where it shall breathe less of earth, less of self, less of pride, less of formalism.

A Pentecostal incoming of the Holy Spirit would lift the Christian life of England higher in its purity, strength, enterprise, victories, and accessions. This would turn out the buyers and sellers which profane it; kill the little foxes which eat it; heal the diseases which threaten its death; and break the charms which hold it in slavery. This would adorn it with beauty, enthrone it in majesty, and make it, like all beautiful and majestic things in nature, the object of admiration and the cause of mighty effects.

As without more spirit in the invalid now lying in weakness, his life will never be equal to his daily toils, or raise him above where he is; or, as without more spirit in nature than it has at spring-time it will never rise into the higher life of summer; so the Christian life of England, without more of the Divine Spirit infused into it, can never rise into that high condition which shall make it equal to all its duties and responsibilities; which shall give it universal supremacy in power and majesty.

Only the Holy Spirit can give this needed power. All the legislation of Parliament, all the resolutions of convocation, all the education of colleges, all the decisions of judicial committees, all the controversies of disputants, all the literature of the press—nothing of human conception and execution will give it. The Christian life of England shall receive power *after that* the Holy Ghost has come upon it.

This is the one thing needed. It is like a magnificent mansion built and near completion, it now wants the occupant. Or like a splendid ship ready for sailing, it wants the heavenly breeze to move it on. Or like the telegraphic system, ready for operation, but it wants the electric element to send the messages. Or like Adam, when perfect as he could be made of earth, wants the breath Divine to give power to till the ground.

The Christian life of England attempting to do its work at home or abroad without the power of the Holy Spirit, is like a massive engine being moved by hands instead of the mighty steam; or like an officer trying to send a telegram by the mere shaking of the handles of his apparatus; or like sailors trying to row a ship across the Atlantic—IT CANNOT BE DONE.

And in order that this Divine power may come into the Christian life of England, let that life do honour to the Spirit by acknowledging this; by feeling it; by placing everything human in a subordinate relation to Him; by waiting as did the apostles, in humble, united, earnest, believing, praying expectation of this PROMISE OF THE FATHER. And as the Son said to His apostles, so He would say to us who thus waited: "Ye shall be baptised with the Holy Ghost NOT MANY DAYS HENCE." May that day speedily come! Amen.

THE HIGHER PATH.

BY REV. I. E. PAGE.

No. II.

WE have already, in rough outline, pictured one whose religious experience and outward Christian life are defective, and whose feet tread a lower path; and we have in this paper to describe the higher path, and the characteristics of those who

walk in it. It is manifest that in order to accomplish this, we have but to delineate a character the opposite of the one already described. One who walks in the nobler and purer atmosphere of entire holiness has love to God, joy in the Holy Ghost, peace within, and bright hope as to the future. He loves private prayer, and, with the Psalmist, hides God's law in his heart; while in secret and public he "blesses the Lord at all times." And his outward life, as the world sees it, has a spirituality and zeal, a boldness of outline which mark him indubitably as the servant of God. But for the sake of variety, it may be well to take another course.

Consecration to Christ is the guiding principle of Christian experience, and it is manifest and full in the man who walks in the higher path. "Ye are not your own, ye are bought with a price." "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." What is this consecration? It is the surrender of all, absolutely *all*, to Christ and for His service. As a circle drawn round a given point includes within it all nearer than the circumference—so this spirit of consecration draws a circle round all the man is or has, and says, "This, and this, and all this, are the Lord's." The central idea of this consecration, and that in which the test of its genuineness will be found to be, is *submission of the will*. The heart rules the life, the will rules the heart, so that where the will goes everything goes, and the man whose will is surrendered to His Saviour becomes to Him then as clay in the potter's hands. "Lord, make me what Thou wilt, and set me where Thou wilt; I put myself wholly into Thy hands; put me to what Thou wilt, rank me with whom Thou wilt, put me to doing, put me to suffering; let me be employed for Thee, or laid aside for Thee, exalted for Thee, or trodden under foot for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily resign all to Thy pleasure and disposal."* Once let the soul take this posture toward its Lord, and whatever Christ does will be right—the soul accepts it. When health, property, or reputation are taken, when evil words are spoken, or a wrong done, the man takes it as from Christ, in the spirit of the verse—

* Covenant Service.

" Hereafter none can take away
My life, or goods, or fame,
Ready at Thy command, to lay
Them down, I always am."

This is the spirit of the man who, through God's mercy, is brought into the higher path of Christian experience.

Purity of heart and life will be another of his characteristics. Sin dwells in the regenerate, and is not less abominable to the All-Pure One there than elsewhere. But the Gospel holds out the promise of purity. "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.) Those who walk in the higher path "serve God without fear, in holiness and righteousness before Him all the days of their life." (Luke i. 74, 75.) What is this but to be in Christ," and "abide in Christ," and for Christ to "dwell in the heart?" And to have Christ living in the heart is to have the desire to be such as Christ would have, the affections set on such things as He would love, the thoughts to dwell on what He would contemplate, the tempers to be such as He would feel, the purposes such as He would form. "I live; yet not I, but Christ liveth in me." This will, of course, show itself in the life. The man whose heart is pure will be the man of spotless character, of unswerving integrity, of blameless behaviour. It will be Christ's life lived over again, and the Father in heaven is glorified in the heavenly, holy life of His servant. The higher path is a path of holiness.

To make this description complete, it is only needful to add the element of *love*. The perfection of Christianity is love. To "love the Lord our God with all the heart, and with all the soul, and with all the mind" is the first commandment, and it carries all other commands in its train. To have the soul filled with pure love, to "dwell in love," and "walk in love," toward God and man, is the higher path. It will at once be seen how widely different is this from the Popish doctrine of mortification. Self-denial, in the sense of Papists and high Anglicans, is nowhere to be found in the Gospel. The same God who has given us His Son, His Spirit. His law, gave us our friends, our pleasant food, the beauty which pleases the eye, the music which charms

the ear, and He designs that we should keep these enjoyments To forbid these things, and gloom our life over with austerity and sadness, is the devil's counterfeit of sanctification.

But to love! to delight in God because He is all good and loveable, to do all things to please God because we love Him, this is Gospel holiness, this is the higher path. See Paul, for an example of this. "For the love of Christ constraineth us." "As the natural sun in the heavens exercises a mighty and unreasoning attractive energy on the planets which circle round him, so did the Sun of Righteousness, which had indeed arisen on Paul with a brightness above that of noonday, exercise on his mind a continual and an almighty energy, *constraining* him to live henceforth no more to himself, but to Him that died for him and rose again."*

The higher path is, therefore, a path of high happiness, for holiness is harmony, and to have the entire being in harmony with itself and God is perfect happiness. And love is heaven, for God is love. "Happy are the people that are in such a case!"

Let the reader now ask himself, is not this happiness, this purity, this love, this power for me? Is God, is Christ, a respecter of persons? Is it not said, "There is no difference, the same Lord over all is *rich* to all that call upon Him?" Do we see our privilege? Can we reach a point in which we can stand and cry—

"The promised land, from Pisgah's top,
I now exult to see!"

What next? "Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." (Deut. i. 21.)

(To be concluded.)

THE SUPERNATURAL EXCELLENCE OF CHRISTIANITY.

CHRISTIANITY is the most excellent form of religion among men. Other religions there are and have been. Of some of them it may be said, "They have done well;" but of this

* McCheyne's Sermons.

we say, "*Thou excellest them all.*" Whatever good there is in them, may be found in Christianity, without any of their defects; and found, not as in them, in a positive, but in a superlative degree. Not only does she possess their good qualities in the abstract, but illuminated, enlivened, perfected with all her Divine glories. More than this, she possesses qualities which they never owned, which they never could own as from themselves, which no source could communicate, but that whence she herself issued. Christianity is the culmination of all excellencies in Divine truth and in moral principle which men ever professed, and which Heaven saw they were capable of receiving. Nor shall the developments of human capabilities, or the revelations of God's mind, exhibit anything more excellent and perfect as a religion for man in this world. This is the last dispensation. This is the mountain of the Lord established *above* ALL the hills; and here she shall stand, lifting her head in majestic dignity and Alpine purity, like the Hymmalaya among the Asiatic hills, nearest the throne of the Eternal.

The excelling grandeur and glory of Christianity may be inferred from the character of that religion and its agencies which were the precursors of its entrance into the world. If the ambassador is so dignified in person and character, what may we not expect the Sovereign to be? If the servant is so exalted in position and employment, shall not the Master be more exalted? Was Providence engaged, in its highest wisdom and greatest might, to prepare its way? Then how much superior to the way, and even to the Harbinger, must that be whose coming presence they proclaimed? Were the loftiest intellects, the noblest hearts, the purest knowledge, the Divinest holiness which the world contained employed by God to predict, to typify the character of a certain religion that was to come? Then how surpassingly excellent must that religion be when it did come! There was as much glory in the Mosaic religion as it could contain, but in comparison with the glory of Christianity it had no glory "*by reason of this glory which excelleth.*" "*For if that which was done away was glorious, much more that which remaineth is glorious.*"

The excelling character of its Founder, of its apostles, of its miracles, of its doctrines, of its precepts, of its duties, of its institutions, of its followers, of its achievements, of its blessings

—all unite to set forth its excellencies above any other religion in the world.

It has been said of some men who lived in connection with systems of heathen religion, that they were better than the systems under which they lived. So we say of some men now, that they are in advance of *the Church systems and creeds* to which they belong. For instance, there are members of the Church of Rome more excellent in faith and holiness than that Church itself, as a human institution, is calculated to make them. Are there not men in the Mormon Church that are more virtuous than it requires them to be? Also in the Greek Church? Also in the Mahommedan? But was there ever an instance of a man being *better* than Christianity?—a man who attained to more eminence in purity of heart and life than Christianity required? Is there a man of such a character to be found in the whole domain of Christendom?

Christianity is above nature, although connected with it. This is so of its fundamental truth. Our blessed Lord, though human, was conceived and born in a way that was not natural. The holy life which He lived, the glorious truth which He preached, the marvellous miracles which He wrought, the triumphant resurrection through which He passed, His ascension to heaven, and His work at the right hand of the Father, are all above nature. There was nothing in the laws or analogies of nature to account for them. The *operations* of Christianity are above nature. Its convictions of the conscience, its enlightenment of the understanding, its regeneration of the heart, its sanctification of the entire man, its restraints from sin, its victories over invisible spiritual enemies, and over the impure pleasures and influences of life, its spread in the world, despite so much hostility from powers apparently more imposing than it, and really longer established, and endowed with greater patronage. All these are not in a line, or on a level with nature's laws and dominion. They are beyond the region of natural operations. They come not under the laws which regulate the sun light, the dew drop, the morning cloud, the summer flower, or the ocean wave. They come not either under those laws of physiology, of mental philosophy, which govern man in body and mind. Though not inseparable from them, they are distinctly above them. Apart from Christianity, was it ever

ascertained and demonstrated that nature, in any of its laws, produced changes in man and in the world such as those brought about by Christianity?

In a word, Christianity stands above everything that is human or Divine in this world. It is the masterpiece of God on earth, and, in saying this, it is implied that man has never produced anything that is its equal. May not a man subject himself to every law in nature, art, science, and politics, and they shall not raise him above them? May not a man dedicate himself to the contemplation or study of every province of nature beyond him, beneath him, around him, and within him, and of every subject which has in all ages and places been formed and established by the human intellect; and after he has made every discovery within his power, found all the wisdom that is to be found, formed friendship with every principle, he shall not stand one iota above the level of the things to which he dedicated himself. But the study, the pursuit, the practice of Christianity, while, like nature, it will not lead man beyond itself, it will and does lead man into regions of hope, faith, purity, aspiration, far, far above nature, art, science, philosophy, or anything else that originates in and is sustained by them.

It is not derogatory to Christianity that it possesses attributes which may be affirmed to belong to other systems of religion, which rise no higher than nature. This does not in any wise reduce it below the position which we have just assigned it. There is an analogy, more or less, running through all things of Divine creation or human invention. God Himself has attributes which man possesses, but He is not on this account any the less God. He did not derive them from man, but man from Him. Man, too, has attributes which the brute has, but this does not degrade man to the level of the brute, or raise the brute up to a level with man. There is still a wide disparity between them. Each occupies his own place in creation, and by no possible action of natural laws can an amalgamation be effected. The light of the sun partakes of the same elements as the light of the planets, which revolve round it, but it is above them, independent of them, and in its light they turn pale and expire. Their shining is only in its absence, and by his borrowed rays. The Queen of these realms has the same human nature as the humblest peasant; but she is none the less Queen for all that,

and the peasant is none the more a peasant. So Christianity may have in her organization some principles which belong to inferior religions; but this does not degrade her nor exalt them. It does not follow that she has derived them from them, but it may be legitimately argued, according to analogy and history, that they have received them either from her or from the same great Source whence all good proceeds.

It may be admitted that man has in his soul what has been called, "*The Religious Sentiment*," which gives him to feel his dependence upon a Being that is higher than himself—which gives him a prompting to seek after that Being, and to worship Him; which also gives him a consciousness of superiority to the brute creation.

And how has this "religious sentiment" developed itself in man, so far as the history of man is known to us? What has been its use to him? How far has it subserved his highest weal, and helped him against his greatest woes? The fullest information which has been received of this "religious sentiment" shows that it has given birth to three systems of religion in the world—viz., Fetichism, Polytheism, Monotheism. But these have not in their history demonstrated themselves to be the remedy which the world's miseries called for. Each one has been so encumbered with depravity, that it has seemed to be little more than a development of depravity itself. While there may have been the *name* of religion, the *practice* has been the life of sin in its most revolting and diabolical manifestations. Nor have these manifestations been the effects of extraneous causes, but of causes either found in the "religious sentiment" itself, or in immediate connection with it, and over which it had no control. The "religious sentiment" has been kept under by the "sensual and devilish." The former has been overpowered by the predominance of the latter. The condition of the heathen world in all ages has been a demonstration that the one has only been as the dim flickering star in the firmament, while the other has been the accumulation of clouds of Egyptian darkness rising from the corrupt region of human nature, overwhelming its light and destroying its influences.

The "religious sentiment," good in itself, was not sufficiently strong in goodness to disclose the knowledge of the true God to the human mind; to lead the human mind to love and trust

Him ; to expose the real nature and just consequences of sin ; to define the correct immortality of the soul, and rational views of future rewards and punishments ; to open before the anxiously inquiring spirit a way to favour with its Creator, and peace with its own conscience. It might, in some cases, have given a dim twilight in the soul ; but this never broke out into broad day-brightness. Where, however, there was one that groped in twilight, there were millions which, with the same "religious sentiment," dwelt in thick darkness, and therein perpetrated the deeds and endured the woes which are too numerous and abominable for civilised language to describe.

What is the "religious sentiment" doing in the present day for Japan, for China, for Africa, and other parts of the world ? What is it doing for thousands in our own lands, and in other lands of Christendom ? Spite the "religious sentiment," are they not, in *practical life*, as degraded in morality as though no such principle was possessed by them ? The truth is, that the "religious sentiment," in itself, can no more discover the great things of God, in their purity, breadth, and power, than Jupiter or Venus, shining through the black clouds of midnight, can reveal to the lost traveller his safe way, with the beauties and varieties of the country around him. No ! the entire constellations of the heavens are not enough for this. Even the moon in its fulness is insufficient. Nothing less than the glorious orb of day can shed sufficient light through the darkness to help the wanderer to recover his steps with confidence and rejoicing.

Not until Christianity unveiled herself did the world possess a religion which contained the power of revealing to man all things necessary for him to know, to believe, and to practice, in order to attain the need of his nature and the aspiration of his being—viz., purity and happiness, as his proper condition of life in this world, and as a preparation for his proper condition in the life to come. Christianity is not, as the "religious sentiment," conquered by the strong antagonist of human depravity ; but it is the stronger man armed, which comes from above, and entering into the citadel of the soul, binds every enemy, and takes possession of the throne and sceptre of royalty. It is not like the star-light, overwhelmed with intermittent or settled clouds ; but like the sun-light, which, if it does not all at once scatter the clouds, yet penetrates them, and scatters the darkness by his illuminating power, and, by and bye, shall disperse every cloud, and shine in peerless majesty over the entire heavens.

(To be continued.)

DRINKING THE CUP.

Musing of all my Father's love,
 (How sweet it is!)
 Methought I heard a gentle voice—
 "Child, here's a cup;
 I've mixed it; drink it up."
 My heart did sink; I could no more rejoice.
 "O, Father, dost Thou love Thy child?
 Then why this cup?"
 But He replied, "This cup is Mine;
 And all that's in it comes from Me."
 "Father, I'm still;
 Forgive my naughty will.
 But what's the cup? May I look in and see?"
 "You see, my child! You must not see!
 Christ *only* saw
 His destined cup of bitter gall.
 No, child, *believe*;
 Meekly the cup receive;
 And know that love and wisdom mixed it all."
 "O, Father, must it be?"
 "Yes, child, *it must*."
 "Then give the needed medicine;
 Be by my side,
 Only Thy face don't hide;
 I'll drink it all; it must be good—'tis Thine!"

ANON.

DOUBTING, ENQUIRING, SEEKING, FINDING.

(EXPERIENCE.)

WHEN a few months ago I was seeking to obtain the grace of Christian Purity, and was longing for a sense of the sanctifying love of God as only the utterly weary at heart can long for peace and rest, I should have been inexpressibly thankful for any plain practical information as to the change of heart which I was striving to realise, or for any advice which would set before me in a homely, straightforward manner what I must do to be saved, not indeed from the guilt of sin, for from that by my Redeemer's grace I was already free, but from the power and existence of it in the soul. As there may be others in the same state of uncertainty as I was, for their sakes I will try to do what I so much wished some one to have done for me, give a short account, as plain and matter of fact as possible, of the circumstances under which I obtained the precious gift of entire sanctification.

My attention was first seriously called to the consideration of this subject towards the close of 1869, whilst reading certain of Mr. Wesley's sermons. At first I attempted to argue against the possibility of such a state of experience as was there set forth, or at all events to establish to myself the impracticability, of attaining it, propping up the false conclusions to which I brought myself with those passages of Scripture which seem upon a merely superficial reading to oppose this doctrine, and with whatever other arguments I could get together against it; till I managed at last to persuade myself that the commonly held Wesleyan opinions were altogether erroneous, that no such state as this existed, that those who conceived themselves to have experienced it were self-deluded. However, as my self-sufficiency was not equal to the maintenance of this position without further careful investigation, I read whatever I could lay hands on which seemed likely to help me to a just conclusion, re-read the sermons, working out carefully every argument which presented itself on either side, and particularly studied the First Epistle of St. John and parallel passages. By these means, and by prayer, the most effectual of all, blessed by the good Spirit of God working in me to will and to do of His good pleasure, I was forced after some months to admit the possibility of such a state of grace, and about the beginning of June, 1870, the truth was pressed home to my soul, not only that there was such a state of Christian experience as Wesley taught his followers to believe, and that it might be attained and consciously enjoyed in this life, but that I myself must have it and have it at once. The thought haunted me, I could not shake it off; the words seemed to burn into my soul, "I must have this or be damned;" I was plunged into a state of anxiety almost as intense as any I remember to have experienced previous to conversion; indeed, I felt that if I would retain the blessing of conversion, it could only be by advancing beyond them to those greater ones which were now presented to my view. No middle course seemed possible; I saw no alternative but sanctification or perdition.

This state of feeling continued with varied intensity for four or five weeks, during which my great obstacle was that I did not realise this change to be a distinct operation wrought in the soul by the power of the Holy Spirit, as in conversion, but imagined that by praying much, exercising great self-restraint, and so forth,

desires of sin would become weaker and weaker, and acts of sin less and less frequent, till at length a time would come when the last sinful thought should have been entertained, the last sinful action committed, and thus I should gradually attain to the measure of the stature of the fulness of Christ. I thought that I could purify myself. Woful mistake! as to my infinite joy I soon proved it to be.

One evening in the middle of July, taught by God's Holy Spirit, I made up my mind, since all my efforts at self-improvement had hitherto proved unavailing, to submit the whole affair to God, and ask Him of His infinite mercy to do for me what I could not do for myself. I went to my room and began to pray. Suddenly my soul was filled with joy, overflowed with a supreme and indubitable assurance of the full favour of God, and a consciousness of joy and peace beyond anything I had hitherto known; and above all, filled with love—ardent, ecstatic, overwhelming love to God. I had often before felt as happy as I thought it was possible for living mortal to be, but the happiness of this moment was as much greater than that as perhaps the joys of heaven will be greater than anything we can conceive of here upon earth. The difference was not one of intensity merely, my heart was "*strangely* warmed;" there was a feeling of expansion, of spiritual power, to which I was an utter stranger. I felt a wondrous glow of fresh vitality, as my soul burst through the chrysalis bands of sin into the full life of righteousness. I was a new creature; old things were passed away; all things were become new. It was indeed a new birth.

But alas for the feebleness of human nature, even with such blessed advantages as those I experienced upon its side, it is possible for it to fall again into sin, and sinning, instantly to lose its heaven-born strength and purity. Presuming too much upon my precious acquisition, I fell into the same error as John Wesley's old enemies—neglecting those means of grace which are the Christian's daily meals, and becoming lax in the observance of the times of private intercourse with God, upon which the vitality of the soul depends.

I feel that here I am raising an objection to my own statements: for it is not in human nature, renewed or unrenewed, that a man should leave what were beyond all comparison the

impulse of strong desire. The motion for a time was tremendous, but it passed as suddenly as it had come on, and I was left in weakness, fear, and trembling, scarce daring to think, Is this what I have longed for? No great excitement, but a feeling of joy and peace that would have been absolute, but for the apprehension that it might not continue. For a time I waited in happy suspense, and then began to pray that if I was indeed delivered again from the bondage of sin I might be assured of my release; and then, gradually, the flutter of excitement subsided altogether, and I spent some time in quiet happy intercourse with God. But it was not until I had left my room and gone out again into the house, that I noticed that marked change of tastes and desires which always accompanies this change of nature.

Would that now I need talk no more of unfaithfulness and loss of love, but truth demands the humiliating confession that once more I repaid my Saviour's grace with ingratitude. Into the particulars of this I will not enter. To me it explained a point which had caused me much uneasiness and perplexity, and upon which I had formed a very wrong conclusion, and thus it was needful, so far as my practical education in this matter was concerned, to remove the last of those many difficulties which crowded round this subject when my attention was first called to it. It is enough to say that after enjoying the marvellous love of God once more for between two and three weeks, I again lost the power of His sanctifying Spirit.

One more testimony to the inconceivable goodness and long-suffering of God, and my story of abounding unfaithfulness and superabounding mercy is done. It was one night in the early part of November last, the 5th, I was reading the Rev. B. Hellier's life of M. C. Taylor, and whether suggested by the matter or not I do not know—the power of God came upon me, and doubting, hoping; not daring to hope, yet still believing; I became a new creature. No rapture as at the first, little excitement or boisterous emotion, but after the first moment of wondering surprise, calm unquestioning trust and love; the Holy Spirit of God bearing witness with my spirit that I was born again, a child of God, an heir of all the fulness of the Deity, so completely changed that the life which I now live in the flesh I live by the faith of the Son of God who loved me

and gave Himself for me, so that it is no longer I who live, but Christ liveth in me.

But how can I know that as I have at other times lost the sense of the sanctifying grace of God and fallen into condemnation, I may not do so again? For one thing, I believe that the great end designed has been accomplished, in my increased acquaintance with the conditions and phenomena of this great change; and for the rest, whatever my own weakness or unworthiness may be, I can trust the love and power of Him who is made unto me wisdom, and righteousness, and sanctification, and redemption. And I believe that He who has thus helped me hitherto will help me to the end, not only to hold fast those things to which I have already attained, but to grow daily in grace and in the nurture and admonition of the Lord, till He bring me in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Not as though I had already attained, either were already perfect; but as following after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus; that I may know Him and the power of His resurrection, and be found in Him not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.

March, 1871.

T. L. W.



THE dignity of good works does not lie in their merit, but in God's grace alone; for were He to examine and estimate them according to the rigour of the law, and separate from Christ, instead of their being valuable as refined gold, they would be as despicable as worthless tinsel. Our highest perfections are darkened with the blackest shades of imperfection. If Christ be not the foundation of our perfection on earth, He will not be the topstone of our salvation in heaven.

MAY 21.—THE WILL OF GOD.

"This is the will of God, even your sanctification."—1 THESS. iv. 3.

"THE will of God!" Then He must have made ample provision for my sanctification. There must be some power somewhere which, applied to my heart, will make me completely holy.

"The will of God!" Then, if I can gather the meaning of the word, all that it means may be accomplished in me—complete separation, perfect purity.

"The will of God!" Then He must be prepared to give unto me the grace which faithless hearts sometimes suggest is too high for mortals to enjoy.

"The will of God!" Then I may be sanctified. This may be my present experience, constantly to enjoy the "higher Christian life;" for "if any man will do His will, he shall know of the doctrine.

"The will of God!" Then why not my will? Shall my will resist the will of my Heavenly Father? Shall I stand out against the King of kings? God forbid!

"The will of God!" Then I will ask earnestly and at once that this may be accomplished in me, for "if we ask anything according to His will, He heareth us."

It must be God's will that we should be entirely holy, for He so often says so in His Word, He so frequently exhorts us to its attainment, He has made the amplest provision in the atonement of His Son for cleansing our natures from the last remains of evil, and His almighty power surely must be able, not only to subdue, but to destroy evil in our hearts. And if it be God's will that we should be completely sanctified, what need we fear? The devil is a puny foe if we meet him armed with the strength of our omnipotent God. The world will be a powerless enemy if we meet it clothed in the vesture in which Christ doth wrap His saints. And the heart within may most surely be subdued by Him unto whom is given all power in heaven and in earth.

I now look out around me, and I see the will of God in every meadow and in every garden being accomplished. God makes His sun to shine upon the ground, and the power of its warmth calls into exercise the life of millions of plants; they come forth in their most beautiful attire, and the will of God in creation is accomplished because He finds nature to yield to His power when it is exerted. Even so shall the will of God be accomplished in me when I yield fully to Him, that His Divine power may exert its holy influence on every part of my nature.

"I all Thy holy will shall prove:
I, a weak, sinful worm,
When Thee with all my heart I love,
Shall all Thy law perform.

MAY 28.—PERFECTION.

"Be perfect."—2 CORINTHIANS xiii. 13.

VERY short, but very significant words. And yet most reasonable. We naturally look for the perfection of that in which we take delight. The plant which we have just purchased; it is a little thing, but it is a beautiful specimen of a most favourite flower. We wait for its growth. We desire to see it coming to full size and bringing forth beautiful blossom, which will fill the ambient air with fragrance. If it remain little, feeble, weak, we at first grow dissatisfied, then we are ready to throw away altogether that which has so disappointed our expectations. The child which we toss in our loving arms, we love with all a father's heart. But we do not wish that child, dearly as we love the little one, always to remain little. We want him to grow, to become a stout boy, with expanding mind and growing energy. We want him to reach the stature of manhood, and to take his place abreast of the men of his age. If he remain little, dwarfed, sickly, and do not come to perfection, we are very sad, so much so, that one source of life's satisfaction is cast off from us. And can we suppose that God is less interested in the advancement of His children than we are in ours, or than a lover of flowers is in his plants! Nay. His interest in our perfection is intense. He has made every preparation needful for our advancement to full perfection in the Christian life. His Word is our guide, His Spirit is our teacher, His Son's blood is the power by which all defilement may be washed away, and every faculty brought to perfection. What is Christian perfection? It is simply the perfection of our moral nature, the perfect love of God shed abroad in our hearts by the Holy Ghost. When a man is converted he is made an outline sketch of a character, which after life is to fill up. Now this sketch is filled up, the colouring has been laid on, producing perfect harmony, when Christian perfection is reached. Then we fulfil the desires of God concerning us, then we satisfy Jesus for the pain of His dying, then we perfectly do God's will so far as we comprehend it, and we seek nothing, desire nothing, but how best in all things to please God.

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you PERFECT in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Heb. xiii. 20, 21.

W. G. PASCOR.

which they have just passed. I bless God that in good measure this is my own life.

Now this is the life that God calls *you* to live, and only by this life can you fully enter into the relation with Himself to which He invites you, and in which alone can you discharge your duty to your fellows, wife, children, friends, the Church and the world, which alone is *safe*, and to which alone God promises to give that "more abundant entrance" into life everlasting. To such men, to use the figure God Himself has written, the gates of heaven are thrown *wide open* when they apply for admittance. Nothing less than this life can fully qualify a man for the office of Methodist class-leader, for it is the duty of the *leader* to *go* before his class, and to guide them into all the fulness of the Gospel salvation, to instruct them in the *deep* things of God. I well remember how mournfully it was said to me by a person whom you well know, that when she spoke to her leader about her own spiritual life and longings, "he could not understand her." How could he? Can a man show another the way in which he himself has not walked? I can recall my own efforts as a class-leader before I gave myself *wholly* to the Lord, and I can see how dry and unprofitable my teaching was; how often, talking to the members was like the pumping of water out of a dry well; how *laboriously*. I talked, and with what little result. But when I entered into the "more excellent way," the Word of the Lord was as a fire in my bones. I spoke, and could not help speaking of the fulness of the love and grace of Christ *my* Lord and Saviour, and how the people drank in the word as the dry earth does the rain shower, and how the dry, uninteresting class lived and grew, until I had upwards of fifty active *living* Christian men and women under my charge. And in a greater or lesser degree God has continued to prosper my work for Christ from then until now, and here I find I am taking the same ground and the same position, and God puts honour upon me. May I always have grace to give to Him the praise and glory of it all! Now will *you* not *take this ground* and settle it in your heart, that *this* and *all besides it* that *God is willing to give you* shall be *yours* in the present experience and power of it.

"Then shall thy light rise in obscurity; and thy *darkness* be as the *noon-day*; and the Lord shall guide thee continually;

and thou shalt be like a watered garden; and like a spring of water whose waters fail not. Thou shalt call, and the Lord will answer; Thou shalt cry, and He will say, Here I am."

May the Lord give you all needful grace and save you from falling, and present you faultless before Christ at His coming and glory.

Yours most truly,

J. L.



SPIRITUAL LETTERS.

TO THE EDITOR OF THE GUIDE TO HOLINESS.

London, February 4, 1871.

MY DEAR SIR,—I hope you will excuse the liberty I now take in making known to you a fact in connection with the object you have in view in publishing your *Guide to Holiness*. I have taken it in ever since you began it, and have been very greatly blessed and quickened in the pursuit of holiness.

For the last ten years I have been more or less endeavouring to realise the blessing of entire sanctification, but I have been very inconstant in my efforts, and therefore have not secured what I desired, until the beginning of this year, when I determined, by the help of God, never to rest until I did feel the blood of Christ was applied to my heart, and I was every whit whole. I set to work in good earnest, and threw my heart into it, using all the means that God had ordained for the destruction of sin. The more I strove the more the devil strove; and at times I was perfectly miserable. What with my own corrupt heart and the devil combined, at times the anguish I felt was indescribable, and especially a few hours before I entered into rest, when the old carnal nature received his fatal death-blow, and I was, *by faith*, enabled to rest upon the promise, "I will, be thou clean." I was perfectly emptied of self and sin, and "there was a great calm" in my soul. The storm had subsided, and, glory be to God, since then my faith has gathered strength, and I am now enabled to "rejoice evermore, pray without ceasing, and in everything give thanks." I am astonished now to think I did not believe before: the thing is so simple.

REALISING THE PROMISE.

(EXPERIENCE.)

ALTHOUGH my experience is unspeakable, I will nevertheless try to explain myself in the best way I can. It is a little more than two years since I received the blessing of perfect love. The Lord had laid His hand in heavy affliction upon me, and in that affliction He showed me that the half-hearted could not cross the narrow stream of death. I was then made willing to be whatever God required of me, and at the same time I laid the sacrifice of myself on the Great Atonement. In these exercises of soul I realised the fulfilment of the promise in Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you." Ezek. xxxvi. 25. I was made unspeakably happy, filled with rapture. I felt such a love for souls as I had never done before. I could now say that I loved every man upon earth, and everything that God had made.

On my restoration to health, I felt that I was not without temptation, but by looking to Jesus I found that Satan soon fled. Holiness is a blessed path to walk in. I have such blessed seasons from the Lord. I feel that I live without any sense of condemnation in my soul. . . . The Lord fills me, as I grow in grace, so full of His love, that I have to ask Him to expand the vessel and fill again. My desires are onward for a deeper work of grace. I feel I can constantly lay in the arms of my blessed Saviour by faith, and find His grace all-sufficient. If sudden death were to surprise me, it would doubtless be sudden glory.

Yours very affectionately,

* * * *

TAKE the purest believer in the world, and you will find him fuller of sin than he is of prayer. There is too much of the earth in his most heavenly employments. But as Alexander's painter could find a finger to conceal the scar on his master's face, so when Jesus Christ draws the picture of the saint's excellency, He can find a covering for all the scars of his infirmities.

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VOL. II.]

JUNE, 1871.

[No. 6

CONTENTS.

	PAGE
Holiness and Reading	161
Witnesses for God	166
Chapters on the Christian Life	168
Wanted in Christian Churches	174
The Supernatural Excellence of Christianity	175
Religion not Solitary	180
The Higher Path	181
Sabbath Readings	184
Hymns on Holiness	188
Extracts from a Minister's Unpublished Diary	190
Poetry—The Power of Sacred Song	192

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THE GUIDE TO HOLINESS.

HOLINESS AND READING.

THE power to read is no small power. But as all other power, it is capable of being abused. It can be exercised for good or for evil, in strengthening or weakening the intellect; in the elevation or degradation of the moral nature; in the contraction or enlargement of human usefulness. The results of reading are regulated by the nature of the books read, the manner of reading, and the influence of the knowledge acquired upon the subject of it.

But without dealing in generalities, let us look at the bearing of holiness upon reading, and of reading upon holiness.

We live in an age of book-making and of book-reading. The multitudinous volumes annually issued from the press are enough to confound the mind in the mere names of them. What is one to do in the choice of books to read from such a mass? He cannot read them all. He cannot purchase them all. Neither would it be well for him to do so, if he could. What, then, should he do?

The same consideration should influence one in the choice of books as in the choice of other things. The wise man, who has important business to transact, considers the *chief* thing which he needs as the first. This he seeks as the

first, and all other as secondary and subordinate. A person who goes to market, purchases as the first or main article that which is most wanted; other purchases are made to give way to this. The man who is making astronomy his principal study, selects books which will best help him in that particular study. The man who is making divinity his principal study, selects books which will best help him in acquiring theological knowledge. Thus it is with all students. With others a peculiar taste of mind, or a ruling passion of heart, or a recommendation of a friend, or the simple wish to read, may influence in the choice of books from among the untold numbers which are published. And because the tastes and occupations of men are so multifarious, books are like other wonderful varieties in the world of human and natural production, they all find purchasers to a less or greater extent.

We are now brought to the point at which we have been aiming. The Christian who has either attained holiness, or is aiming at its attainment, should be influenced by his predominant taste in the choice of his reading. With him the chief concern is either to retain and cherish the holiness he has, or to obtain assistance in the pursuit of the holiness he desires.

If such books are not chosen for reading as will meet his interests in one or both these respects, he will be liable to suffer loss. Reading is to the soul what food is to the body, the means of its sustenance; and the nature of the food received, materially determines the condition of the body as to health and happiness. Reading, while it does not altogether control the destiny of religion in experience, it contributes a large share of influence towards that control. When holiness is the taste of the soul, and makes choice of strictly holy books, that taste is strengthened, and holiness grows in its beauties and manifestations; but where holiness is alternating in its condition, or is weak

in its will, and makes choice of books which have no holy tone within them, the effects are the lowering of holiness in its spirit and power.

There need be no wonder at the character of the religious life in some Christians, when it is observed the class of books which they choose for reading. Light literature such as the bulk of novels, found in volumes, and periodicals, and papers, of whatever class they may be, can do little in the nourishment of divine life in the soul. What they supply is gaseous, effervescent, frothy; and the first effects are only emotional, imaginary, and feverish; finally resulting in religious enervation and imbecility. Such reading promotes no love of God, or love of souls, or love of the Bible. It gives no increased power in prayer, faith, zeal, and usefulness. It fosters no elevated thoughts or sanctified affections. It lifts one no higher than itself, and that is into a region of Utopia which vanishes with "finis," leaving the poor illuded soul in the wilderness of want, and starvation.

There is another class of books which, being purely intellectual, are not calculated to feed the fire of holiness in the soul. They contain much thought, it may be, set forth in all the infinite variety in which thought can be evolved. The world cannot afford to be without them; and the Church may need some of them. The weal of the Church and world demands intellect in books as well as in other ways. But this class of books is not to be chosen for the nourishment of the soul in holiness. They may feed thought, enlarge intelligence, strengthen conception, and give power to enterprise; but they may leave the region of holiness unwatered and dry. They, like the previous class, reach no higher in their influence than their aim.

There is another class of books which, in their spirit and aim, contemplate only the nourishment of holiness in

the heart and life. They are not written purposely for the intellect, or the imagination. No one who wishes to feed these only would think of choosing them. They are written, as we have said, for the nourishment of holiness in the heart and life; and he who desires such nourishment will have recourse to this class of books for his selection; and from them he will select such as in his judgment he thinks will best serve his interests in the life of holiness.

Holiness is a plant of Divine origin, and like a certain plant which is imported into this country from a tropical latitude, the means and influences which feed and make fruitful a plant of the native soil will sicken, weaken, and destroy that. It must have an atmosphere, a culture, a soil, corresponding with its peculiar nature and properties. Given these, it will luxuriate as in its native clime; these wanting, it will lose its pristine characteristics, or degenerate into an ordinary plant, or cease to live altogether.

It is thus with holiness and reading. Holiness is an element from above implanted within the Christian. To maintain it in life, growth, and fruitfulness, it requires means and agencies different to what other elements of his nature require. What will feed the intellect, the imagination, the passions, would starve or kill holiness; while the means and agencies which would feed holiness would not starve them, but make them more healthy and beautiful in their sphere and work.

Holiness is a plant of such delicacy and worth, such ornament and service, that it is deserving of all the attention we can give it. The more we feed it through our thoughts and feelings by holy reading, the more it will thrive, and bear fruit; the more it will grow into strength to defy the cold winds, and fierce blasts of this wicked world. We do not need to enclose it in a conservatory or

hot-house. All we have to do is to encompass it with the things which belong to it, and it will be preserved, as all other things are preserved in their proper elements. A fish cannot live out of water, or a tree grow with its roots where its branches should be, or man subsist without air; neither can holiness without holy reading, as well as holy praying and other things adapted to its wants and circumstances.

As when a man wishes to maintain his body in health he avoids eating that food, or breathing that air, or wearing those clothes which he thinks will frustrate his aim; so, my dear reader, if you desire to perfect holiness within you, avoid reading those books which will not help you in your desire. Not only avoid those which you know will be a positive injury, but read sparingly, or only of necessity, those which, while they cannot help, may indirectly damage. There are books which for information in duties of life, in business, in politics, in history, may be proper to read. The head needs feeding as well as the heart. Be careful that these books which you read are such as will not send a deleterious influence beyond the sphere you mean them to fill, into that where holiness lives. While you feed that do not starve this. Do not sacrifice the flower of paradise for the flower of the wilderness. Do not drain empty the vessel of holiness while filling the vessel of intelligence. Keep the lamp of the holy temple well supplied with oil, and burning brightly. The fire which has been kindled from heaven keep well supplied with fuel, so that it may never go out. The holy Christian is a temple of God, consecrated to Him for service, and nothing should be permitted to enter therein which will corrupt or defile the temple or its service. Let every entrance be guarded with sacred watchfulness, and all the inner and outer parts be sanctified by the sprinkling of the blood of Christ.

WITNESSES FOR GOD.

AT a recent meeting for Christian fellowship, among the several testimonies which were given to the sanctifying power of Divine grace, the following may not be unacceptable to our readers.

Brother P. said: "To-day I am thankful to say, in the words you have just been singing,

"All my trust on Thee is stayed;
All my help from Thee I bring."

I am enabled to trust Jesus as my full Saviour. I trust in Him now, and He saves me. The poet says—

"I hold Thee with a trembling hand,
And will not let Thee go."

It is not of much consequence how much the little child's hand may tremble, so long as its father holds it in his strong hand, while it is being led safely along. So I am being led, trusting implicitly in Father's own word of promise that He will direct my steps."

Sister A. gave witness to the power of Jesus to save: "Who can doubt the power of Christ to save to the uttermost? There is rest in salvation from sin. When I was first awakened, I was anxious to be saved from acting so as to grieve Jesus. I rejoice in the fact that Jesus is not hard to please. He says, "My yoke is easy, and My burden is light." My views of Jesus and His full salvation are clearer and clearer, and more and more precious. I rejoice in being cleansed from all sin."

A minister, who was present, among other observations, said: "The thing that has helped me most has been the *Bible*. I have eaten up the Psalms. The Acts and the Gospels have been read and re-read again and again; the Word of God is the food of my soul. Sometimes it seemed as though I should have died if I had not had the Word of God. Certain verses are so full of power, that one of them had led me up and helped me. Pray for me, that I may maintain a simple Christian life, and exalt the Word of God."

Another minister, who was present, said: "I feel that I owe it to the blessed Saviour to say that He saves me. He saves me fully, so far as I know. My salvation is wholly a gift. I am amazed at the mighty power of the Saviour that keeps me. The

past week has been one of unusual sadness—not from what is within, but for others. I carry everything to the feet of Jesus, and lay all my burdens there, and say, Lord, don't take them away until it is Thy will. I am longing for a deeper subduing, that more of the power of the Christian may be mine. God brings me to say, Thy will be done. I agree with Wesley in one of his sermons, 'Pure love reigning alone in the heart is all there is of Christian perfection.' I believe it. Blessed be God, there is such a thing as pure love. It does not bite or devour. My soul was a terrible soul to save; but I glory in this, that God has filled my heart with perfect love. There is not a being on earth towards whom I feel an unkind emotion. There is no love like that which bears with others. That is God's love. How He has borne with us! God does sweetly save, bless His holy Name!"

Another minister said: "All my wants are met, in the Lord Jesus Christ. All my temporal wants! That is the least part. Jesus Christ is God to me. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. When my physical frame has been overworked, I lay my weary head in His lap and He comforts me with His love. The Lord Jesus is a Saviour from sin, and if we are saved from sin, how close the relationship! They ask me if mine is as good a condition as that of the angels? Of this I have to say that we have not yet attained our resurrection-glory, and yet the angels are not brought unto such sweet relations with Jesus as we are.

"They never sunk so low,
They are not raised so high,
They never knew such depths of woe,
Such heights of majesty."

Nor is our condition Adamic, and yet it is better than Adam ever knew. Jesus has brought us into a better than Eden's bliss."

Sister L. observed—"The poet says:

"I would were He always thus nigh,
Have nothing to wish or to fear,
No mortal so happy as I,
My summer would last all the year."

Over thirty years I have realised that summer lasts all the year. Every year is the best. The last, so far as I am conscious, is the best. We cannot explain the sweet manifestations of the

blessed Holy Spirit, but it is a fact, He does reveal the deep things of God, and they are a soul-satisfying portion. In class-meeting, last Sabbath, the testimonies were so explicit and definite to the power of Jesus' blood to cleanse from all unrighteousness, that my soul did magnify the Lord as another and another arose, and it was all in the same strain, Jesus was all in all. He does save His people from their sins."

Sister P. said—"My mind has been dwelling on the word '*Emmanuel*, God *with* us, God *in* us, and God *for* us.' I often ask myself, *What has* Jesus done and suffered for me? What do I expect Him to do for me in view of the future of my short stay here on earth? And *what*, long as eternal ages roll, do I believe He will do for me? Then I ask myself the question, *What can I do for Jesus?* I am resolved on a life of greater *sacrifice*, and stronger *faith*. Jesus always says, '*As thou hast believed, so be it done unto thee.*' Help me by your prayers, that I may have stronger faith, and more power to glorify God in my body and spirit which are His. With unutterable longings, my whole being cries, My heart is fixed, O God, my heart is fixed! Many years ago, I laid myself upon the altar—set myself wholly apart to God. The Lord owned the sacrifice. He sent the consuming fire, and since, I think I have experimentally realised what it is to be a *living* sacrifice. To God alone be all the glory!"

CHAPTERS ON THE CHRISTIAN LIFE.

BY THE REV. W. HUDSON.

(*Continued from p. 114.*)

III.—THE WORD OF THE LORD AND ITS OPERATION

MAN'S natural condition is spoken of in Holy Scripture as a *false* condition. "All have sinned," turned away from the truth, "and come short of the glory of God." "There is none righteous," right with God, "no, not one." In the last chapters of the New Testament the commission of wickedness is called "doing falsehood." And the Psalmist says, "Surely men of low degree are vanity, and men of high degree are a lie." In what sense is man's natural condition false? It is

out of agreement with the mind of God. God made man that he might accomplish a certain purpose. But man, under the guilt and power of sin, cannot accomplish that purpose. The Creator, looking for the accomplishment of that purpose, is displeased at the sight of man's self-caused unfitness. Man's natural state is false also, because it is such that its continuance utterly precludes the possibility of the fulfilment of the true end of his being. It is false to his own interest. It is so false, that his own enlightened judgment must condemn whatever promotes its continuance, or hinders what would bring it to an end.

The Son of God "was made flesh," as we have seen, in order that man might be delivered from this state. When the deliverance so graciously designed has been effected, the sinner has been renewed in the spirit of his mind, and has "put on the new man, which after God is created in righteousness and true holiness, or holiness of truth." The new state thus attained is true to the mind of God and to the purpose of being; and the knowledge of this fact insures inexpressible delight. The extent of this "holiness of truth" will be considered in its place; but my present work is to speak of the means by which God graciously effects this great deliverance, and it will be found that the divinely-appointed means is precisely and beautifully adapted to its end. This can be distinctly seen by the mere theological student; but it is both seen and blessedly *felt* by those whose theology is vitalised in true Christian experience. Such persons can often happily, and with much usefulness to others, testify of what they have seen and felt.

The divinely-appointed means of deliverance is the truth. Truth is the proper food of that "spirit in man" to which the inspiration of the Almighty giveth understanding. So long as this food is not received and appropriated, there is a sense of want. Some that have this sense have no very distinct knowledge of the nature of their want; but are, in reference to it, much in the condition of young children when they cry for hunger, and yet hardly know what ails them. But others know the nature of their spiritual craving, and how their want might be supplied; and therefore feel as felt the man whose words are these, "O God, Thou art my God, early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and

thirsty land, where no water is." When a man has reached this condition, the thirst of his spirit can be quenched only by means of the truth which God has been pleased to make known, and which the Holy Spirit is ever ready to apply; and those who have not yet come to this condition might be much assisted in attaining it by a due consideration of the subject of this chapter.

Where, then, is Divine truth to be found? In the Holy Bible. When that Book is properly read, the feeling in the reader's mind is, that "Thus saith the Lord." God spake in ancient times by the prophets who "were moved," carried along, "by the Holy Ghost;" and His revelation was completed by His incarnate Son, and those apostles and apostolic men whom He chose and qualified to complete what He designed. Then the revelation is complete; and since it is written in the language of ordinary life, its meaning can be ascertained, and the truth can become known. And let it be remembered here that there is upon men that gracious influence to which attention has already been given—namely, the drawing of the Lord Jesus, which comes to men by virtue of the office which the Saviour holds. In this drawing is taken the first step towards the great deliverance now under notice; and this step is taken by the gracious application of the truth or fact, that God is prepared to save man.

What does the Bible say about Divine truth and its operation in man? It represents it as the instrument by which are wrought the most remarkable and important effects. As it is a spiritual instrument, its proper and ultimate effects are spiritual; but there are also other effects intellectual and material. A few hints about some things connected herewith may be of use to those who desire to have bright thoughts about "the life of God in the soul of man."

The word of Divine truth is the means by which this new life is given to man. At the beginning of the new life stands regeneration, or the new birth; and we read that believers are "born again, not of corruptible seed, but of incorruptible, by, through the word of God, which liveth and abideth for ever." Several difficult questions arise about the process here indicated, and in what manner many of them are to be treated we learn from our Lord's conversation with Nicodemus, in which He said,

"The wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." When the inquirer had heard these words, he again urged his question, "How?" This question must, it seems, remain unanswered in reference to many things belonging to the new birth. But our present question relates not so much to the mysterious mode of the re-creating energy of the Holy Ghost as to the working of the truth itself. We may know something about this, while we devoutly remember that nothing but the Spirit's power can make the truth converting. Let it be distinctly understood then that the unregenerate man is at first "dead in trespasses and sins." His deadness is spiritual. At the same time he may have a vigorous life of intellect as well as of body. This intellectual life enables him to apprehend the truth concerning his moral character, and his relations to God, as that truth is revealed in the Holy Scriptures; and the grace of God assists in such apprehension. When the truth has been apprehended, and the sinner *sees* that he is a helpless sinner, his judgment works in the sphere to which this truth belongs, and his conscience so condemns that this truth becomes deeply and distressfully *felt*. In all this process the Holy Spirit's mysterious work is also going on; but how natural and simple is the operation to which I refer. There is a like operation when a man discovers that he has done something wrong towards his neighbour, and conscience so presents the fact to his mind as to make him miserable. When the Divine conviction of which I speak has been wrought, the man's mind, and perhaps his body too, quiver at the Divine word, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This word is heard reverberating in the chambers of the intellect; and it is felt that full and instantaneous obedience to it is due, and that if obedience be not rendered, inconceivable misery must be the result. When this obedience or compliance with conviction is rendered, in repentance and faith, the Holy Spirit graciously applies the truth, and makes the dead sinner live; and the saved one knows he is a new creature. This great work may be illustrated by reference to the resurrection of Lazarus. That man was dead. His body in the grave was utterly incapable of all sensation; but his spirit was alive, and could receive the

word of the Lord, when He cried with a loud voice, "Lazarus, come forth." The Lord spoke to the living part of the man's nature, and, a power being vouchsafed, all the parts of that nature responded to this call, and the buried one came forth from the grave. So when God speaks to the living intellect, in order that the dead soul may live, He gives a power, the results of the exercise of which appear in all parts of the converted one's nature. Old things pass away, and all things become new. Then there is harmony with the will of God. The truth is in the man; the great falsehood of his former condition has come to an end; and, having been made a true man, he walks in the truth (3 John 3), and does the truth (John iii. 21).

The Divine word is the means by which this new life is sustained and developed in man. This word, being the expression of the mind of God, conveys to man that truth which, as we have seen, is indispensable where there is spiritual life. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Thus God has made a needful provision. When this provision is not appropriated, the new life must languish and then cease to be, just as the body that is not nourished with its proper food must die. "Where there is no vision," no inspired revelation, "the people perish," or become disorderly. So says the wise man; and the truth of what he says is shown in the conditions and doings of Pagan nations, and of those families and communities in Christendom in which the Word of God is not allowed to have its proper place and influence. When men have for direction nothing better than fancy, or human passion, or even the opinions of the learned, what is there to preserve them from disorder and degradation? This applies to the subject here in hand. Those in whom the truth has never become vitalising are yet dead in sin; and those in whom the new life has been begun must soon return to their old condition, if they were to become destitute of relish for the truth, and were therefore to make no use of the appointed means of grace. But this return to evil need not be. It is withstood by a natural operation. The babe in Christ longs for the milk of the Word. The new life itself, wherever it exists, necessitates a desire for acquaintance with the Divine Word. The subject of this life is sensible of an appetite the due response to the demands of which is a

new thing to him. A part of his nature which was previously in a state of torpor or else of wilful and direct opposition to Divine truth, is now most sensitively alive, and effectively urges its own proper claims. Accordingly, questions are brought to the Bible, and there sufficiently answered; and then, for very joy of spirit, the Word of God is hidden in the heart. That which is received with so much interest must become the subject of frequent meditation. It has taken hold of the affection, and cannot be forgotten. What is the result of his meditation? It leads to additional light on the sacred page, to more thorough knowledge of the demands of the perfect law of liberty, and therefore to the exercise and the consequent development of the powers of the new life. All this must come of this devout meditation when the soul is in agreement with the Divine mind. Other results must follow. A man in this mental state thinks according to "the oracles of God," as he understands them, whatever may be the subject of his meditation. He hates vain thoughts—thoughts untrue to the subjects to which they refer, and ever strives to be free from them. For this exercise he seeks help from the reading of the Bible, from the preaching of the Gospel, and from fellowship with those who know the Lord. Such things bring Divine truth to bear on his mind and conduct, and thus he is kept in the way of truth. He is also stimulated for exercise—exercise develops the powers he already has—and thus he *grows* by means of the word of the Lord. To him who uses what he has more is given; and thus we find at work, in regard to the spiritual life, an element or principle the like of which, in the physical world, insures increase of muscular strength to the healthy youth on condition of much judicious exercise.

What, then, is the reason why so many professing Christians have so feeble a spiritual life? There may be many reasons in these days. Among them is the want of full determination to make proper use of the word of the Lord. The newspaper must be read, even when the Bible has to be neglected; and this fact would have a great deal of meaning to a stranger in our world, who should have full knowledge of the Christian creed and also of the desire to be thought consistent and wise, which dwells in the breasts of many worldly-minded men who call themselves by the name of Christ. "When the Son of man cometh, shall He find

faith on the earth?" What probability do the signs of the times indicate? In looking for an answer let every Christian reader begin at home with his own heart, as the writer has striven to do.

The subject has also a bearing on those who make no profession of Christianity, whether they practically disregard their spiritual needs, or strive to supply them by what is at the highest but intellectual. Bodies cannot be fed with science or history. No more can spirits be fed with that which is unsuited to their natures and wants. And whatever men may say of their science, that is not a really scientific method which does not seek to use in all cases the means divinely adapted to the ends desired. The continuance of spiritual hunger is not necessary, but it does and must continue so long as men live in rebellion against God. Oh, that men would come to the Divine mind, and so learn and practise the truth!

WANTED IN CHRISTIAN CHURCHES.

1. **W**ANTED, less worldliness and more spirituality.
2. *Wanted*, less selfishness and more beneficence.
3. *Wanted*, less self-indulgence and more self-denial.
4. *Wanted*, less *saying* prayers and more "supplication in the Spirit."
5. *Wanted*, less making haste to get rich, and more laying up in store a good foundation against the time to come, that we may lay hold on eternal life.
6. *Wanted*, less keeping company with the gay, the fashionable, and the ungodly, and more fellowship with the saints.
7. *Wanted*, less grumbling about ministers, and more prayer for them and co-operation with them.
8. *Wanted*, less stinginess in giving, and more liberality according as the Lord has given prosperity.
9. *Wanted*, less novel and light reading, and more reading of the Scriptures and books which tend to godliness.
10. *Wanted*, less fault-finding one of the other, and more brotherly kindness and charity.
11. *Wanted*, less adorning of the person according to the

fashion of this world which passeth away, and more of the ornament of a meek and quiet spirit, which in the sight of God is of great price.

12. *Wanted*, less going to concerts, evening parties, balls, theatres, and more going to the prayer-meeting, week-night preaching, and Christian communion.

13. *Wanted*, less life-consuming energy in business, and more heaven-inspired zeal in the Church.

14. *Wanted*, less satisfaction with present attainments, and more soul-following after all the fulness of the blessings of the Gospel of Christ.

15. *Wanted*, less study and observance of forms and ceremonies in religious worship, and more of the simplicity which is in Christ.

16. *Wanted*, less trimming between the world and religion, and more decision for God.

17. *Wanted*, less namby-pamby preaching of the Gospel, and more apostolic fire, straightforwardness, and power.

18. *Wanted*, less controversy about words and symbols, and more Holy Ghost unity in the vital truths which alone can save the world.

19. *Wanted*, less inconsistencies in principle, belief, and life, and more walking in wisdom and holiness towards them that are without.

20. *Wanted*, A PENTECOSTAL BAPTISM OF THE HOLY GHOST TO SUPPLY ALL THESE WANTS. * * *

THE SUPERNATURAL EXCELLENCE OF CHRISTIANITY.

(Continued from p. 142.)

IS Christianity a development of this "religious sentiment" above referred to? What is not in a cause cannot appear in an effect. A grain of oats cannot develop itself into a blade, an ear, and full corn in the ear, of barley or wheat. It might in the course of time, under the culture of man, the changes of soil, the variations of climate, and secret, invisible influences of nature, develop itself in varying sizes, forms, and

qualities of oats; but never into anything other than oats. The "religious sentiment" might have developed itself in Fitchism, Polytheism, and Monotheism; and each one of these might have had peculiar developments of its own. All these might have been in perfect accord with the character of their cause. But to affirm that Christianity is an effect of the same cause, or a development of the "religious sentiment," either primarily or from anyone of its effects, is to make a gratuitous affirmation against the correctness of which stands analogy in every part of nature and science, as well the history of each respectively. It were as rational to assert that the sun is the development of a moon, that man is the development of a gorilla, or the peach-tree a development of a pear-tree, as to assert that Christianity is a development of the "religious sentiment." True, as we have already intimated, there may be traced a few lines running parallel for a short distance between them—as between the gorilla and the man, the sun and the moon, the peach-tree and the pear-tree; but it is no more a development in the one case than in the other. Christianity is too far elevated in purity, in Divinity, in heavenliness, to be the offshoot of the "religious sentiment" in man. Could a rushlight, held in the hand of a child, ever grow into a light sufficient to illumine the world in the absence of the sun? No more could the "religious sentiment," dimly burning in the midst of the ruins of man's soul, increase and expand until it should shine in him and in the world as the sun in the firmament. No; the sun is the greatest material light in the heavens, and had an independent creation; so is Christianity the greatest spiritual light in the moral world, and also had a creation independent of all the lesser lights which have in different ages shone in various parts of the religious hemisphere.

Wherein did Christianity come, or who is its Author? Is it from heaven, or from earth? from man or from God? We have noticed how it is above nature, and could not therefore have originated in that. We have noticed how it could not be a development of the "religious sentiment" in man. But is there anything else in man to which this system of religion might be traced? We know what man has done in the multifarious things which pertain to his interests in this world. The arts, the sciences, the philosophies, politics, agriculture, litera-

ture, commerce—all have risen and spread under his diligent study and industrious practice. We know how man is continually aspiring to higher attainments in these; and how they are daily progressing for the world's general temporal welfare. At the same time, we know man's natural indifference and antipathy to even the "religious sentiment," not to say Christianity. While he has advanced in things having respect to the temporalities of life, what has he done in the matters of a spiritual nature? If man, as he is seen in the Eastern world, could not or would not produce Christianity, can we imagine that the aborigines of Africa, America, or Britain would? If, when Christianity is an established fact in a country, so many thousands of its inhabitants show a positive dislike to it, and put forth studied and systematic efforts to destroy it, can we suppose that there would be in them a natural power or disposition to originate it, were it not in existence? If Christianity was a product of human nature in any one or all of its developments, can we think that human nature would stand out as its chief antagonist? Human nature loves its own; but it does not love Christianity. Were it of man, man would love it; but because it is not of him, therefore he hateth it.

We have the history of almost every great discovery which has been made in the world, whether of an individual or a national character. But where is the record of the origin of Christianity by any one or any number of individuals, either in barbarian or civilised nations? Do the histories of China, of India, of Greece, of Rome, of Britain, or any other nation contain a faithful account of the rise of Christianity? Does not the history of the world, as far as we have it, demonstrate that *it* knows nothing of this wonderful fact? There is only one primary authoritative Book that gives us satisfactory information upon this subject—viz., *THE SCRIPTURES*. In the first part of them, we have the history of man in his creation, development, and works for 4,000 years; but we have not the slightest intimation that Christianity originated in any of the wise, the good, the strong that flourished during those ages. In the second part they lead us back eighteen hundred years, when, they tell us, twelve men went about in different regions of the world proclaiming and teaching the doctrines, the duties, the privileges of a new religion never before known. But, at the same time,

they distinctly tell us that these men went not at their own bidding or on their own authority, and that they were not the originators of the things which they taught. They state also that these men themselves constantly affirmed the same. They no more claimed to be the originators of their dogmas than the teachers of Mormonism or of Mahommedanism claim to be the founders of the respective systems to which they belong, or the present administrators of law in Great Britain claim to be the framers of its Constitution. The Scriptures concentrate the reader's attention on One Being, and on One Being only as the exclusive Founder of Christianity: that is Jesus CHURCH. Christianity, in its nature and history, corresponds with the life and times of this Person. There is no other life and times with which it does or can correspond with any degree of consistency or truthfulness. The hand of history, in relation to Christianity, leads us from the present time to Jesus Christ in Palestine, more than eighteen hundred years ago, and points to Him as its glorious Author, as safely as the hand of history, in relation to Great Britain, carries us to the Battle of Waterloo as fought in 1815, or to the Gunpowder Plot as having taken place in 1605, or to Julius Cæsar as the first Roman invader of its ancient shores.

As all the lines of human nature, if followed to their beginning, would lead up to Adam; so all the lines of Christianity, if followed, would lead to Jesus Christ as its Fount and Source.

Christianity cannot be traced farther back in this world than Christ, any more than humanity can be proved to have existed before Adam; or the Reformation before Luther; or Methodism before Wesley; or Rome before Romulus; or the Peripatetic Philosophy before Aristotle; or the English Republic before Cromwell.

An effect frequently bears the impress of the character of its cause. Christianity, as an effect, carries the image of its Author. Everything in creation proclaims its Creator to be God; and everything in Christianity proclaims its origin to be Jesus. As man is the highest being that the Creator has produced on earth, so Christianity is the highest religion. It is a development of Jesus Christ, who in humanity unites heaven and earth, God and man. To possess it is to partake of the Divine nature. It wears the indelible marks of Divinity. No other being than

one laying claim to Godhead could have brought it forth as the salvation of the world. As we know that the midday light, which reveals all things, does not emanate from the fires that burn in human habitations, or even from the stars of the firmament; so we know that Christianity—the meridian light of the moral world—is not the effect of human intellect, human passions, human morals, or anything that is human.

If Christianity is only human, how is it that no rival has sprung up by its side? How is it that it did not appear before? How is it that the human intellect and heart have not yielded something superior to it during the lapse of eighteen hundred years? According to the boastings of the world, progress has been made in almost everything of a secular nature; how is it then that nothing has been done to present a religion which should be in advance upon this which was established by the Great Teacher of Galilee, and His twelve apostles? If He was not superior to the best teachers of antiquity, how is it that the human mind has made such additions to their teachings, and not been able to add one iota to improve His? If He was only human, and His religion the same, it is a marvel of marvels that, in the course of eighteen centuries, a better character and a better religion than His should not have been produced, or, to say the least, that no improvements should have been made in them. The truth is, that as man, however much he may progress in things which have been handed down to him by preceding generations, and in things which he may, in his own age, originate from himself, can never create as good, not to say a better earth than this on which he lives; so, with all the same, and still greater improvements, he will never be able to discover an equal, not to say a superior religion to that of the Prophet of Nazareth.

(To be concluded.)

WEAK SOULS.—If your bodies had been dieted as your souls have been, they would have been dead too. Never expect better hearts till you take more pains with them. He that will not have the *sweat*, must not expect the *sweet* of religion.—*Flavel.*

RELIGION NOT SOLITARY.

IT is only when the soul is labouring under gloomy apprehensions of the nature of religion, that it feels desirous of living in isolation in the performance of godly duties and the practice of godly virtues. In proportion as it comes into the joys and the blessedness of Christian piety, it feels the impulse to let its light shine *before* men; to take the light from under the bushel and set it on a candlestick that others may see it; to confess Christ before the world; to have fellowship with all saints; to join in the prayers of the holy assembly; to exhort one another; and not to forsake the assembly of the holy; in a word, as one ray of light blends with another, and one drop of water runs to others, and atoms of earth cohere; so he, by the impulsive power of Divine and Christian love, unites with others who are partakers of like precious faith and love with himself.

Mr. Wesley, in his early religious experience, was influenced much by the writings of such men as Thomas-à-Kempis and Mr. Law. The tendency of this influence was to sombreness and seclusion. He was at one time on the eve of giving himself up to a life of solitude in religion. Before he determined upon this, he went some miles to see what he designated a "serious man," and to have some conversation with him on the subject. "Sir," said the "serious man," "you wish to serve God and go to heaven; remember, you cannot serve Him alone; you must therefore find companions, or make them. The Bible knows nothing of *solitary* religion."

These words deeply impressed the mind of Wesley, and gave an entire new bias to his feelings and purposes. He started on a different way, which brought him into the fellowship of the holy, and led him to a *public* avowal of his faith in Christ. The more he grew in Christian knowledge and experience, the more public were his profession and practice of the Saviour's religion. From this time to the end of his life he laboured, not only to preach the Gospel to sinners, but to unite in fellowship all those who received it. He enjoyed such a religion himself, and enjoined it upon others as could sing in the words of his brother Charles:—

"Not in the tombs we pine to dwell,
Not in the dark monastic cell,
By vows and grates confined;
Truly to all ourselves we give,
Constrained by Jesu's love to live,
The servants of mankind."

. . .

THE HIGHER PATH.

BY REV. I. E. PAGE.

No. III

THOSE of our readers who have followed us thus far in the contemplation of the higher state of Christian experience, will be prepared for the question, and it is a momentous one: How shall the higher path be gained? The self-satisfied professor, who imagines himself possessed of sufficient holiness, will not be eager to enquire concerning this; but to the man who is awake to his need, and desiring light and power, this question will be approached with peculiar concern. Perhaps, in few cases, is the higher life reached until its state of blessed rest and power has been preceded by deep and painful *conviction of indwelling sin*. It will be remembered by those of us whose religious life is not of yesterday, with what peculiar feelings of surprise we listened, in the days of our early love, to the experience of older Christians, as they spoke of indwelling evil and of terrible wrestlings with it. We probably viewed our peace and joy with a self-complacency, the remembrance of which excites a smile of pity now. God has had us in His school since then, and we have been taught otherwise. To *know* the evil is half-way to the cure. But who knows, to its fullest extent, the evil of his heart? We have been looking at a map of *Australia*. All round from north to south the coast line is covered with the names of places, but the interior is a blank, because as yet it is unexplored and unknown. And thus it is with our hearts. We never know, we never can know fully the depth of interior evil. How often does the approach of a temptation show us too plainly that, like a torch only just extinguished, our hearts are ready to take fire the moment they are brought into close contact with evil! Are we afraid to know all this? And do we, when God reveals it, fret and despond, and think we are losing ground? Let us do it no longer. Deeply to know the heart's evil, and to see the length and breadth of God's law, are the first step towards the higher path. Let us humbly ask God to reveal it, and thank Him when He makes known to us the hell within.

The next step will be to set ourselves earnestly to search for holiness, in the use of all the means God has appointed.

There is no royal road to Christian perfection, any more than to learning, and we deceive ourselves if we imagine that without much earnest effort and prayer we can obtain this higher life. "*Strive* to enter into the strait gate."

Wesley, in his "Christian perfection," thus considers the subject:—*Q.* "How are we to wait for this change?" *A.* "Not in careless indifference, or indolent inactivity, but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily, as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it in any other way (yea, or of keeping it when it is attained, when he has received it even in the largest measure), he deceiveth his own soul. It is true we receive it by simple faith; but God does not, will not give that faith, unless we seek it with all diligence, in the way which He hath ordained." Thus to reach the higher path, we must attend to private prayer, waiting in the spirit of Jacob, when he wrestled with the Divine Angel; we must get our desires sharpened by fellowship with those who seek the same thing. In the house of God we must wait, that as the parents of Jesus found Him in the temple, so may we; and in hearing and reading the word, that in us the Saviour's prayer may be fulfilled, "Sanctify them through Thy truth; Thy word is truth." "Ye shall seek Me," saith the God of purity, "and find Me *when ye search for Me with all your heart.*"

It is only necessary to add, that to reach this higher path and walk in it, there must be the exercise of *habitual faith in the atoning blood*. If we well consider the sacrifice of Jesus in relation to our whole salvation, it will be evident that we are sanctified as well as pardoned through the blood of Jesus. And as we are pardoned through faith or trust in the precious blood, and in the living Saviour who died, so faith must bring the blessings of full salvation into our hearts, and keep them there. "All things are possible to him that believeth:" the life of holiness is a life of faith; and the experience of the believer, whose feet joyfully tread the higher path, is, "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the

faith of the Son of God, who loved me, and gave Himself for me." (Gal. ii. 20.)

The simplicity of this faith for purity is beautifully put in a letter the writer received, years ago, from the Rev. Thomas Collins:—"God's promises are with you, that He will be to you a Father in the fullest and most intimate sense: this implies that He will wash and heal your spirit, and fill you with strength; do not doubt but He does this according to His word, just as you would not doubt if you received a banker's note. 'Here is the money,' you would say; say, 'Here is the blessing,' when you lay your hand upon the promise. 'Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord.' Stand for God like Caleb of old: stand when the other spies and all the people go contrary. The Lord says again and again, 'He followed Me *fully*.' Secure that adverb *fully*. Whatever the cost may be, make it your own. You may be criticised by your fellows, even as Martha carped at Mary; but what said the Lord? Believe His promise. Do not wait to be better or fitter, the blessing comes by promise, and the promise is true and fit just now. That is what you must look to. Trust God for the blessing. Live in this posture of mind, and you will grow fast and strong for work. All will open then before you. I am, affectionately yours, THOMAS COLLINS."

Who of our readers will seek this higher path, and walk in it? A hundred voices cry loudly to us from God—the cross—heaven—the need of the Church—a perishing world—"Come *up higher*!" Let us heed these calls, resolve on instant action, and "leaving the principles of the doctrine of Christ, LET US GO ON UNTO PERFECTION."

GOD IN CHRIST.—To study Christ is to study God in His most legible aspect; so to speak, the letters are large, and so formed as to arrest untrained eyes: mighty deeds, mightier words, and still mightier prayers. We see there how far God can come down on the human side—how far He can be Man without ceasing to be God; and it was so far, that he who had seen the Son had actually seen the Father!—*Ecco Deus*.

SABBATH READINGS.

JUNE 4.—PRINCIPLES LEFT BEHIND.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."—*HEB. vi. 1.*

IT is surprising how contented to live in a justified state many professing Christians are. If they can only do this, just maintain their hold on Christ, it seems to be thought the very summit of their hopes. Such sadly misread their duty to God and their privilege as Christians. The Christian life means a great deal more than just laying hold on Christ, and realising the forgiveness of sin. It means growth. It means advancement. It means leaving immaturity and going on to stability and perfection. What are the principles of the doctrine of Christ, which we are to leave? The apostle names them repentance, faith, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. These things we believe, and feel the force of, when first we come to the Saviour. They are the truths that have power when applied by the Spirit of God to our hearts to awaken us from the slumber of sin and make us cry mightily to God. They are the truths on which the whole superstructure of the Christian life is built. But who would rest satisfied with the foundation of a house being laid in, and the building to be brought no nearer to perfection. Let us then leave our principles, not forsake them, leave them. The spire of the lofty cathedral has left the foundation far behind, but has not forsaken it. Never more truly upon it, than when farthest from it. The man has left the boy far behind, but all the aftergrowth of the man has been upon the substance of the boy. The classical scholar has left the rudiments of knowledge far behind. He has not forsaken them, but advancing from them, he has gone forward in study, and has advanced a long way from those lessons which first his receptive mind laid hold of. Let us leave our principles by advancing on them, step by step, day by day, unweariedly pressing on. There are many adversaries, but God is on our side. Satan, the world, and sin are all too feeble to withstand Him in whose strength we proceed. Help from God is pledged in every step of the way. "I will never leave thee, nor forsake thee." "They that wait on the Lord shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint."

"O that the perfect grace were given,
The love diffused abroad!

O that our hearts were all a heaven,
For ever filled with God!"

JUNE 11.—GOING ON TO PERFECTION.

"Let us go on to perfection."—HEB. vi. 1.

It is one thing to believe a doctrine, but quite another thing to experience its power in our lives. Very many believe that we may go on to perfection who do not strive to obtain so glorious an experience. They would be satisfied with nothing else if it did not reach its own perfection, but they remain satisfied though they come so far short of Christian perfection. The seeds which they sow in the garden they expect to come up green and healthy plants. If they only just appeared above the soil and made no growth, very soon they would turn over the ground again, and put in new seed from which they might hope to obtain perfect plants. Now in like manner we must go on unto perfection. Every day should witness some improvement, some part of our nature subdued, some virtue expanded, some grace brought more fully into exercise, so that the whole of the graces which make up the holy character may be brought into harmonious development, that we may be found "complete in Him." It is not so easy to press forward towards the attainment of our goal, as it is to loiter along the way, but it is necessary. It will demand the exercise of every power we possess. We must be prayerful and watchful and earnest and persevering, above all, in dependence on the atonement—we must ever be looking up to God for spiritual communications. "Trifles make perfection," said Michael Angelo. True in a certain sense. If we forget the trifles of time, or thought, or discipline, we can never attain to perfection in the Christian life. The main body of the Christian life must first be struck out by the grace of God, then the after work brings perfection. "Let us go on!" The path brightens at every step of the way, the angels cluster, and the smiles of God deepen around the pathway of him who presseth onward. "Let us go on!" Each temptation overcome, each difficulty surmounted, each adversary overthrown, brings us nearer to the goal. "Let us go on!" God will help the one that strives to do His will. We shall not know failure, but the grandest success in the enjoyment of the highest Christian blessings shall crown our efforts. "This one thing I do," says Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14.)

"Now let me gain perfection's height;
Now let me into nothing fall;
Be less than nothing in Thy sight,
And feel that Christ is all in all!"

HYMNS ON HOLINESS.

HYMN 437, WESLEYAN COLLECTION.

THIS hymn is evidently founded upon the sixty-second Psalm. It is from the Spanish by John Wesley, a translation which he did in 1835 while in America. The name of the real author has not yet been discovered. Whoever he was, he possessed the true fire of sacred poetry, and understood the nature of experimental religion in its most sweet, holy, and ecstatic degrees. The doctrine is evangelically correct, the language is beautifully simple, the spirit is deeply devout, the style is clear and flowing, and the whole effect upon a spiritual mind stimulating and blessed.

It is numbered among the hymns designated, "*For Believers Saved*;" by which phrase Wesley meant believers saved from indwelling sin, saved into perfect love which casteth out fear, that hath torment. He regarded the hymn as expressive of the experience of one thus saved—a high experience, to be sure—but not higher than the cause, nor higher than every believer may reach through the Lord Jesus Christ.

Saved from all indwelling sin, and walking in the light as God is in the light, and having fellowship with Him, the believer saved can and does sing—

"O God, my God, my all Thou art!"

He has no God but Him, no all but Him. He is his riches, his happiness, his glory, his refuge, his Redeemer, his Saviour. He is the object of his supreme affection, hope, and prayer; He is always thirsting for Him. The more of God he has, the more he wants; so that he is ever going after Him in ardent and insatiable aspirations. All of this life is desert to him without his God—dreary, barren, desolate; but with Him, it is full of beautiful scenes and places of happiness: it is the vestibule of heaven. His God to him is more than all the treasures of earth, and to gain Him in any increasing measure gives him more joy than the gain of any worldly things.

With this experience, the believer saved tunes his voice to sing what his heart feels—

"For Thee my thirsty soul doth pant,
While in this desert land I live;
And hungry as I am and faint,
Thy love alone can comfort give.

"In a dry land, behold I place
My whole desire on Thee, O Lord ;
And more I joy to gain Thy grace,
Than all earth's treasures can afford."

The believer saved, now realising the presence of his God in His love and favour, enjoying Him as his all, finding his heaven of happiness on earth in Him, tasting His "lovingkindness to be better than life," his lips praise Him. His soul being satisfied, as with marrow and fatness, his mouth praises Him with joyful lips (see Psalm lxii.). In language and feeling which express the deep things of God in his soul, he says :—

"More dear than life itself, Thy love
My heart and tongue shall still employ,
And to declare Thy praise will prove
My peace, my glory, and my joy."

Life is employed in praising God. Life, as a meadow stream, glides away in calmness and peace in this work. Life is all summer season to him, with sunshine, and singing birds, and fragrant flowers, and ripening fruits, and genial atmosphere. "December's as pleasant as May," as John Newton found. In such a state and work he is not stoical or phlegmatic. With a seraphic fire in his bosom he speaks with his tongue, and lifts up his hands in praising his God—

"In blessing Thee with grateful songs,
My happy life shall glide away ;
The praise that to Thy name belongs,
Hourly with lifted hands I'll pay."

This work is its own recompense. It is not burdensome, but as the wings of an eagle bears him aloft into regions of felicitous delights, it is "marrow and fatness" to his soul, and abundant sweetness fills his heart to overflowing—

"Abundant sweetness while I sing,
Thy love, my ravish'd heart o'erflows."

And gives him to feel the Divine security of a future glory in heaven, which shall never end :—

"Secure in Thee, my God and King,
Of glory that no period knows."

In the night seasons on his bed, in wakeful moments, he is not tormented with fearful apprehensions of conscience or harrassing thoughts of business. He does not toss about with guilty restlessness, dreading darkness, horrified at his own thoughts, and watching for twilight rays to indicate the coming

of day. No. He remembers God upon his bed, and meditates upon Him in the night watches :—

“Thy name, O God, upon my bed
Dwells in my lips, and fires my thought;
With trembling joy, in midnight shade,
I muse on all Thy hands have wrought.”

He feels Divine aid in everything he does, and wishes to do nothing without that aid. With Christ He can do all things, without Him nothing. As God is able to do in him and for him all that he needs, yea, exceeding abundantly above all that he can ask or think, he now celebrates His power, as before His love :—

“In all I do I feel Thine aid,
Therefore Thy greatness will I sing;
O God, who bidd'st my heart be glad
Beneath the shadow of Thy wing!”

He closes by an experimental utterance that he can only retain his happiness, purity, and strength by ever following hard after God, ever cleaving unto Him; that in this he will be encompassed in Divine power, and though earth and hell draw nigh he shall never fall, because of the mighty hand of his God stretched out to save him :—

“My soul draws nigh and cleaves to Thee;
Then let or earth or hell assail,
Thy mighty hand shall set me free;
For whom Thou sav'st, he ne'er shall fail.”

Dear reader, how far have you attained the experience of this hymn? B.

EXTRACTS FROM A MINISTER'S UN- PUBLISHED DIARY.

JANUARY 22.—I meet with very great kindness from God's people in all parts of the circuit. What a privilege to be a servant of Christ! In ways utterly undeserved He blesses and honours me. I feel greatly encouraged in my work; the congregations are improving. I am happy in preaching, and there are signs of success. I have been reading “*Humbolt's Views of Nature*,” a work of great labour and research. It goes most minutely and lucidly into the delineation of the works of God. He principally confines his views to *Southern America*, in its mountains, rivers, plants, &c. Visited to-day

an old woman lying ill, 74 years old ; found her without God. O, how foolish to defer the salvation of the soul to old age or a sick-bed !

JAN. 25.—The last two or three days have been days of very much mental depression. How long shall I be subject to this evil ? To-day, however, the darkness is in a measure gone. I am in want of more decision, system, and well-husbanding of my time. With all my reading, writing, and preaching I seem to know nothing. My ignorance appears more and more profound. I am anxious for knowledge ; sometimes, perhaps, too much so. There is danger of being so to my own injury, in making me desultory and hasty in reading and study. My God, make me more anxious for holiness. Draw out my soul after Thee. Let me die to sin daily. Amid all my knowledge, let me know that the blood of Jesus cleanseth me from all sin.

JAN. 27.—Enjoyed a conversation to-day with Mr. W., a Dissenting minister, upon a variety of subjects. It is good to go out of one's own family sometimes, and converse with members of another family. If ministers of different Churches would hold more fellowship together, it would greatly tend to destroy prejudice, and foster brotherly love, and facilitate the union of Christ's people. Doubts, fears, unbelief, have troubled me to-day ; but I find no better resort than an humble and prayerful study of the Scriptures. Have been reading "*Paley's Natural Theology*." His argument is admirable, triumphant over all Atheism. It is truly marvellous how a man can be an Atheist, with the overwhelming evidences of a God, which are in himself and in all nature around him !

FEB. 1.—I am far from being satisfied with my attainments in the religious life. Am deeply humbled at a view of my unfaithfulness and imperfections. See the importance of more purity, both as a Christian and as a minister. They who bear the vessels of the Lord should be holy. There was never a time when ministers were required to be holy, firm, zealous, consistent more than now. Our Church throughout this land is in commotion with bitter personal strife and controversy. Other Churches, too, are far from peace and prosperity. What with the World's Fair, the Papal question, and Free Trade, the country and the Churches seem carried away with secular excitement, to the quenching of Christian zeal and enterprise. O God, arise, and save Thy people !

FEB. 4.—Feel very fatigued and depressed, arising, perhaps, from my labours on Sunday and yesterday—preached three times, held a prayer-meeting, and walked six miles; yesterday I preached twice, and walked six miles. My soul is not sufficiently alive to God. I am ashamed of the low state of my religion. When I measure myself with the Scripture saints, or the early Methodist preachers, I seem like an infant by the side of giants. Quicken me, O Thou Divine Spirit! Come into me in Thy fulness, and give me a growth in holy strength and heavenly wisdom! The Lord is blessing us in this place, so that the special services just closed have been productive of great good. Several have been converted, and many dead members have been revived. May the work still go on!

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And give the pensive mourner rest.

It gives the pilgrim, on the road,
Increasing strength to bear his load,
It drives the storm-clouds from the skies,
And brings delight to longing eyes.

Who but hath felt in times of grief,
That music oft has brought relief?
Was there a mind on earth so drear,
That music hath not power to cheer?

The saint hath felt the magic power
Of music's glow, in death's dark hour,
With faith and prayer was music given,
To set ajar the gates of heaven.

If mortal tongues can sing so sweet,
While ling'ring at the Mercy-seat,
How must the angels sing above,
Where all is harmony and love?

All hail, sweet music—blessed boon—
The Christian's joy, at night or noon,
Discourse thy charms in wondrous power,
To cheer me in my latest hour!

Let earth and skies their anthems raise,
To Him who taught us hymns of praise,
And while all nature sweetly sings,
Let man adore the King of kings!

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Vol. II.]

JULY, 1871.

[No. 7.]

CONTENTS.

	PAGE
The Church and the World.....	193
Test-Points	198
What does it Signify?	200
The Standard	202
The Supernatural Excellence of Christianity	205
The Second Blessing Found.....	210
Sabbath Readings	211
Fellowship with the Trinity	216
Questions for such as Deny Christian Perfection attainable in this Life.....	218
Spiritual Letters.....	219
Poetry—The Daisies	224

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THE GUIDE TO HOLINESS.

THE CHURCH AND THE WORLD.

THE Church is in the world as a Divine institution for its moral and spiritual benefit. She is not of the world in origin, organisation, or support. She is the Light set burning by Christ for its illumination; the Leaven deposited for its penetration with truth and purity; the Army equipped and sent forth for its subjugation to the dominion of Jesus. The world has no sympathy with the Church. It is antagonistic. The god of this world is Satan, and as he is opposed to Christ and all His plans of beneficence, he infuses his spirit into the world.

But there are times when the Church is in such a state that the world manifests no opposition to her. When the world with its morality, its pride, its customs, its secularity, and its power can come into the Church; or when the Church herself will go into the world and import its characteristics one by one into her midst, or will "mind her own business" in looking after her own internal matters; or recline in ease and indifference; or, in a word, when she will let the world alone and engage in any work rather than that for which she is designed, then the world will let the Church alone, and allow her to go on in the even tenor of her way.

But when the Church, under a baptism of the Holy

Ghost, is awakened to a consciousness of her solemn responsibility and obligation in respect to the world, and puts on her strength and beautiful garments, and goes forth in her varied agencies and means, to subdue the world to Christ; when she attacks the world's strongholds, wins its mighty champions, and threatens the overthrow of its Satanic dynasty; when she is bright as the sun, fair as the moon, and terrible as an army with banners, and puts into action a power which is irresistible by men and devils, gathering into her bosom converts from the world by hundreds or thousands, arresting the various developments of moral depravity; in brief, accomplishing her mission, then the world stands in fear of her, and wonders whereunto this will grow. For the world knows full well whence this power comes, although it may rail and persecute. It fears lest the power within the Church shall put an end to its theatres, its ball-rooms, its gin-palms, its gambling, its horse-racing, and other workings of its spirit and life.

Two or three references may suffice as illustrations of our statements. The Jewish Church and the world were on good terms with each other for ages before the Baptist, but when the Divine Power came down upon the little Christian society in Jerusalem and its members arose with light and truth, in mighty preaching and miracles, assailing error and vice and drawing thousands of converts to them, the world opened its eyes in fear, and springing into fiery opposition. And so it did while the Apostolic Church moved on conquering and to conquer in every part of the Judaic and the Gentile world.

The Church of this country in the eighteenth century stood in close association with the world. A good understanding existed between them that they would not hurt each other. They dwelt together in close affinity and intimate fellowship. But when the Holy Ghost gave life

to a few anxious, earnest souls, and they came out from the worldly enchantments of the Church, and, like the apostles, went everywhere testifying that the world was evil, and putting forth a power in preaching and living that awoke the slumbering Church, then the world sounded the trumpet of alarm, and stood in hostile attitude against the Church in her work of evangelical enterprises.

In many respects we fear the Church and the world are getting again too closely allied. They dwell together now in too much unity. The world is bribing the Church to silence, saying to it in effect, "Do your work as quietly as you can, and we will say nothing against you. Build your places of worship in an attractive style; have your singing scientific and artistic; conduct your public religious services with a ritual which we can use. Give us preachers educated, smooth, eloquent; and preaching, which, to say the least, will rival the editorials of our dailies. Do not have your revival meetings; neither countenance those enthusiasts who go from place to place holding special services. Do not trouble us about prayer-meetings and class-meetings, nor say much about repentance and salvation. We would like, too, that you should be silent about ungodly marriages, unrighteous methods of getting money in business, about dress, drink, company, and going now and then to theatres, ball-rooms, and such like places. If you will attend to these things, we would like to be reckoned among you. Why not? You will be all the more respectable and numerous. You can report greater progress, and have more wealth to pay your ministry and sustain your secular institutions."

Such is the voice of the world to the Church. And the Church is being charmed and deluded by it, so much so that nearly all that the world has requested has been granted. The two have almost become one. They have been in courtship so long that we fear the banms of mar-

riage have been published ; but before the ceremony is performed may Heaven interpose and forbid the actual union !

The Holy Ghost coming into the Church, baptising her ministry, her membership, and all things belonging to her, and moving her as the primitive Church was moved, would stop the union and bring about a dissolution of friendship. The spirit of the world and the Spirit of Christ can never harmonise. This, working in the means and agencies of the Church according to His Divine freedom and power, would drive the spirit of the world into its proper place and sphere. The world would then respect and fear the Church. Though it may, in its true spirit, in various ways, oppose, yet it would look up to her as a "city set on a hill," or as an orb of light shining in the heavens.

An American preacher, speaking on this subject, says, "There is no way for the Church to maintain the respect of the world but to bear that perfect impress of the Lord which carries with it such a fear. When the world finds there is nothing in the Church that is dangerous to its sensuality, when they can go up to these great churches and find that they are only wooden guns, their fear and their respect are lost together. If the Church would hold the respect of the world, and hold it in awe before her, she must herself hold hard by the throne of God."

The Church must come out from the world, or she will become more and more enervated until she has lost those distinctive marks by which she was originally known. We read how it was with Israel when he formed alliance with Moab and other heathen nations. Only when Israel kept distinct and separate, carrying out the purposes of Jehovah, was he glorious and triumphant.

In speaking to His disciples, Jesus said, "Ye are not of the world." And in praying to His Father He said

of them, "They are not of the world, even as I am not of the world." The Church is *in* the world for its good, but the moment she allies herself with it, or imbibes its spirit, or allows it to exercise any influence over her, she is shorn of her strength, and is as an enchained captive in the hands of an enemy.

The Church of Christ living in the purity, the distinctiveness, the spirit, designed by her Great Head would be a terrible power in the world for its renovation. When she shall shake herself from the dust and stand forth in her pristine excellency, with the Holy Ghost living and moving in every part, and shall thus undertake her mission, we may expect the millennium to be near at hand. "Did each member of the Church accomplish the salvation of one man in each year, in one year the Church members would be doubled; in two years we should stand four to one, in three years eight to one, in four years sixteen to one, in five years thirty-two to one, and in six years sixty-four to one; while in less than seven years the millennium glory would be here!"

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." ISAIAH lii.

Such is the command of God to the Jewish Church. It is no less clear and emphatic to the Christian Church. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple

of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. *Wherefore, come out from among them, and be ye SEPARATE*, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. xi. 14-18.

"Having; therefore, these promises, dearly beloved, let us: *cleanse ourselves FROM ALL FILTHINESS OF THE FLESH AND SPIRIT, PERFECTING HOLINESS IN THE FEAR OF GOD.*" 2 Cor. vii. 1.

TEST-POINTS.

(EXPERIENCE.)

I WAS about nine months seeking the blessing of entire sanctification. I was brought up under Presbyterian influences, and was taught nothing of this doctrine, but when I came to read the works of Wesley and others on perfect love, my soul coveted this blessing, and night and day I wrestled with God for it. My soul felt the import of the words:—

"I cannot rest till pure within,
Till I am wholly lost in Thee."

But there were test-points from which I shrunk. They made me a class-leader when I was twenty-one years old. I procured the life of Hester Ann Rogers, and read it, and took it into my class and read it to the members, and then went home. My good Presbyterian mother had retired, and I took a candle in one hand, and my book in the other, and sat down to read, and I came to the words, "Reckon ye also yourselves to be dead indeed unto sin." The Lord enabled me to see it as I had not seen it before, and I said, "Yes, I see it now; I see that this is true in the atonement, true in Christ, though it is not true in me, because of my unbelief." And so I began right there to reckon, and I said, "Yes, I am dead to sin; I have redemption in His blood," and it seemed to me that my orbit of the self-life contracted till it was lost in nothingness; and I seemed to be as

nothing; but O, how the circle of glory that enshrouded my Saviour widened, till it came all around me. I went to bed fearing that I might lose it, but I prayed God to keep me, and He did, and in the morning as I awoke, I began to reckon again, and in a moment I was free, though I had been so long seeking release from captivity.

One of the tests, which I constantly met was on the subject of *tobacco*. This may be thought by some a small matter, but it is sometimes the little foxes that spoil the vines. It takes but a single hair or least particle of dirt to derange the movement of a watch. If but a little dust got into the eye, it causes a great deal of irritation and pain. It requires only a slight frost to kill all the beautiful flowers. I loved a good cigar, and every time I went upon my knees to seek perfect love, this test would come before me. I begged God to indulge me in this, but He would not; so I would stop sometimes for days and months together, and my appetite would sleep for a season under the power of my will, and then it would awake, and say, "Let us have a good time now, for we have abstained so long." Finally, after one of these lapses, as I had a cigar in my mouth, and was thinking upon the subject, it seemed as though God spoke to me, and said, "If you don't let those cigars alone I will let your conscience alone." I was alarmed, and said, "If it is so wrong, then I am done with this indulgence." I looked to God for help, threw away my cigar, and my appetite went with it.

I love this death to sin, because of the life, the glorious spiritual life of love that comes afterwards, a life of symmetrical holiness, and of constant victory. In view of this the apostle cries out: "Who should separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all things we are more than conquerors through Him that hath loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Rev. W. R.

"WHAT DOES IT SIGNIFY?"

"WELL, I shall decide on taking *this* dress. What does it signify though *it is* five or ten shillings dearer than the other? And this ribbon! I cannot resist it, it is so pretty, and will look so well with the dress. I won't grudge it, although it is really too expensive. I must have gloves to match, too. I wonder how long these are to be three shillings a pair? But one can't do without clean gloves, you know."

"Is it really time for another subscription? I could not have believed it was a year since I gave the last. I see most of the other ladies only give half-a-crown; I don't know why I should give five shillings. Besides, I cannot afford it. I dare say it is a worthy object, but there are so many of them. I will give you another half-crown for the dying woman you were speaking to me about; and then you must not ask me for any more, for indeed I can't afford it."

"It rains, does it? Well, of course, I shall have a cab. Stay at home!—certainly not. I promised to go, and my friends expect me; and what does rain or cab-hire signify compared to disappointing myself and them."

"Well, friend, pardon me. You know it was only last night you declined going to the prayer-meeting because it was a wet evening. Our minister expected you and many others who were not present, and your vacant places, instead of a full congregation, saddened and disappointed him. Your fellow-worshippers also were chilled by your absence, and their social feelings depressed by so many empty pews; and, above all, you were missed by One who has engaged to be present in every meeting of His people. Was He not wounded last night, think you, in the house of His friends, when so many slighted and despised His presence and blessing, by suffering such a trifling matter to hinder them from gathering together in His name?"

"How late it is! nearly midnight! Never mind; what does it signify now and then? What with good music and agreeable society, the evening has passed away so quickly. I could not have believed it was much past ten."

"It is too bad of our minister to have kept us so long to-night. He promised not to detain us more than an hour, and it is very

often nearly an hour and-a-half before we are dismissed. Half-past nine is far too late to be out! I believe I shall cease to attend if this is to be the way of it. I cannot afford to have an evening so broken up, especially when I am so much engaged as at present."

Reader! these are true, literal speeches of so-called Christian people. Have you never heard any similar? Have you ever yourself spoken such? *What do they signify?* Much, very much. Are they not fearfully significant of a heart loving the world and the things of the world far, far more than the things of God? Are they not significant of money, time, affections freely bestowed on carnal self, the world's things and company, and grudgingly withheld, or more grudgingly given to God and to the cause of God? Are they not like little straws floating on the surface of the stream, deeply significant of the direction in which the current of the heart is flowing—*away from God, not towards Him?* On-lookers clearly perceive this; the children of God with pain and grief—the world's children, quick to see through vain profession, with a sneer. What do such think of themselves? Are they never struck by the inconsistent nature of their own valuations—one value affixed to the world's things, another to the things of the sanctuary? Does it never give them a glimpse into the true state of their heart and affections. If their fellow-creatures see through them, how much more does the heart-searching God! They are trying to do an impossible thing—to serve God and mammon; and when the heart is so divided, we know it is really cleaving to *idols*; for the Lord will have nothing short of the *whole* heart. "Where the treasure is, there will the *heart* be also;" and "out of the abundance of the heart the mouth" unconsciously "speaketh." "Does a fountain send forth at the same place sweet water and bitter." "If any man love the world, the love of the Father is not in him." "Purify your hearts, ye double minded."

C.



THE STANDARD.

THE character of Christ is the standard of Christian holiness. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John ii. 6. This is the mark "to be attained—the standard set before every Christian. The standard is high, but seek to attain it, in kind if not in degree, that you may, dear reader, be made a "partaker of the Divine nature." Leave the first principles of the doctrine of Christ, and go on to perfection. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i. 5, 8.

What a glorious example of holiness was Christ! His character, differing widely from the character of men of all ancient times, is to every Christian a model of exquisite moral excellence and beauty. At all times and under all circumstances He appeared in the garment of holiness. His life was spotless. He "was in all points tempted like as we are, yet without sin." The nearer He approached to His final triumph, the more conspicuous His purity became. Learn, then, of Him. Let His holy character ever be before you for imitation, that you may walk in His steps. "Be ye holy." Study the Scriptures, as the means of promoting holiness. Let the mercies of God be a motive to holiness. Rom. xii. 1, 2. Pray for the Holy Spirit to make you holy.

Holiness is the life of the soul. It is holiness that makes the Christian a *living* Christian. Holiness is in reality the true development of all the noble and sublime affections of the heart. It is opposed to hatred, persecution, tyranny, and injustice. Its subjects are loving, benevolent, peaceful, merciful, and kind. To be holy is to please God, by walking in all uprightness before Him, framing the whole life according to His will as revealed in the Scriptures.

The *blessedness* of holiness in all the circumstances of the present life, and its *adaptation* to those circumstances, constitute its incalculable value. Holiness is of far higher value than all

the possessions of the world. It is a Divine principle implanted in the soul by the Holy Spirit, uniform in its consistency, progressive in its tendency, and glorious in its results. What is that water clear as crystal flowing from the living rock into the believing Christian's heart, purifying his affections from earthly dross, and preparing them for heavenly associations and exercises? It is holiness. What is that glorious light shining from the sun of Righteousness into the Christian's soul with such beauties, and illuminating with such joy the pathway of life? It is holiness. What is that love shed abroad in the believer's heart by the the Holy Ghost given unto him, and burning with such intensity in his affections? It is holiness. What is that sacred fire flaming in upon the Christian's soul and tongue, giving such a deep fervour to his conversation, and such earnestness, importunity, power, and success to his prayer? It is holiness. What is that beautiful garment which adorns the Christian, and makes him all glorious without, as the King's daughter within, and a ready guest for the marriage supper? It is holiness. What is that which fills the believer with such holy joy on the bed of death, and enables him to rejoice so triumphantly in the grace of the Lord Jesus? It is holiness. What is it that adorns the spirits of just men made perfect, and inspires them with such high strains in their noble and heavenly song? It is holiness. O glorious state! O inestimable blessing! Holiness of life! Holiness which every professing Christian may attain, enjoy, and live in Christ.

Do you want, dear reader, to be "an Israelite indeed in whom there is no guile?" Christ is the standard at which you must aim. You have here a glorious mark before you. It is attainable. Thank God, you may reach the object of your desire. Holiness is imperative. "Be ye holy; for I am holy." "Follow...holiness, without which no man shall see the Lord." Heb. xii. 14. As Elisha was filled with the spirit of Elijah, so you must be filled with the Spirit of God. "Be ye filled with the Spirit." *Are* you filled with the Spirit? *Are* you living in the Spirit, and walking after the Spirit? *Are* you dead to sin, and alive to God? If so, then you please God. A holy, devoted life furnishes the most powerful argument in favour of the Divine standard. When Diogenes heard Zeno with subtle arguments endeavouring to prove that there was no

such a thing as motion, he suddenly starts up and walks. Zeno asking the cause thereof, said Diogenes, "Hereby I confute you, and prove that there is motion." The best way to confute those who think holiness to be only a notion, is to walk with God—to *live* holily. A *practical, living* holiness proves there is such a thing.

Do you desire the most entire submission to God? Seek holiness. Here is the principle that can enable you at all times, and under all circumstances, to refer everything to God, and to trust in His wisdom and goodness to arrange all things right. Like the pious woman, who, being asked in the time of sickness, whether she was willing to live or die, "Which God pleaseth," she replied. "But if God were to refer it to you, which would you choose?" "I would refer it to Him again," was her answer. "Go and do thou likewise." *Live* holily. Holiness alone comprises the gifts and graces of the Spirit which make the Christian complete in Christ. Holiness alone adorns the character, and gives influence to the professing Christian. Holiness alone prepares the Christian for heaven, and inspires within his soul a longing desire for that thrice happy and infinitely holy place.

O listen to the holy, heaven-bound souls! How sweetly they sing! "I'm bound for to go." How glorious their strains! "Heaven's my home." How happy their souls! "Rejoice in hope of the glory of God." They sing of heaven. They realize a foretaste of heaven. They long to go to heaven.

"Oh! bring us home at last,
Thou who didst guide us when our morn was bright;
Darkness is falling fast,
Gather Thy children home before the night.

"Oh! bring us home at last,
The evening mists steal o'er us, damp and chill,
While autumn's moaning blast
Sweeps in sad music over vale and hill.

"Oh! bring us home at last,
Have we much further through the night to go?
Have we not almost pass'd
The wilderness: Thou wilt not leave us so.

"Oh! bring us home at last,
Our Father! bid our weary wanderings cease,
Uplift the veil o'ercast
Between our spirits and the home of peace."

Look to the standard of holiness. Imitate Christ and you shall

be like Him; for you shall see Him as He is. Heaven is yours. Was there an angel to guard Paradise when Adam was driven out? There is no angel to keep you out of heaven. No! angels beckon you there—bid you come. Live holily and you are sure of heaven. "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 10, 11. Never forget the standard. Cleave to the Lord. Live in constant obedience to Him who says, "BE YE HOLY, FOR I AM HOLY."

J. B. HORBERRY.

THE SUPERNATURAL EXCELLENCE OF CHRISTIANITY.

(Concluded from p. 179.)

IT has been said that many of the truths of Jesus and His religion may be found in the books of heathen philosophers anterior to His appearance, and that He made use of them in His teachings. There is more assertion in this than fact. But we will, for the sake of argument, suppose the statement is purely correct. Then, we say, First of all, that a part is not the whole, that this contains no proof that He is not God or His religion divine; what remains may have sufficient evidences to prove both these points. Secondly, How was it that those truths, which He is said to have taken, in the hands of the heathen teachers, were so inert and useless in their influence; but in His hands, and in the hands of His apostles, and of His living Church are, with others, the mighty truths which shake the world? The answer is that Christ walked among these truths, assuming the above affirmation to be probable, as He walked amid the various parts of nature, and finding them dead and useless where they were, took them up as creatures of His creation, and breathing into them the breath of life, gave them a place in His spiritual system; the same as at first He took of the earth and made thence a living man; and in the days of His flesh used a piece of clay to open the eyes of a blind man; and also out of simple water brought forth the "best wine."

True, the earth, the clay, the water were all pre-existing and were His own creatures; but what man ever made such use of them? And who but He *who was the Creator of them: in their primary state* could use them as He did with such results? Supposing, then, that it was equally true that certain truths in Christianity were in heathen philosophy before they were uttered by Him, then who but He who was the Creator and Proprietor of them could take and restore them to such order, beauty, life, and power as they have for the last eighteen hundred years occupied in the Christian system? Who save He could infuse a light into them which should illumine the world, and an influence which should more than match the influence of all merely human teachers in all ages? As He said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth," so it was with these truths. After that He touched them and breathed upon them and into them His own life and spirit, they became parts of the glorious scheme of grace which He revealed to bless the world.

The above remarks are made upon the supposition that Christ gathered some of His principles of morality from heathen philosophers. But there is no satisfactory proof that He did so. The evidence is overwhelmingly against it. His biography teaches us that He was never out of Palestine; that He was never "learned"; that the wisdom and knowledge which He possessed were not derived from the ordinary sources of human instructions; that He spake as never man spake, "with authority," as an independent Teacher, and "not as the Scribes," dependent upon human resources for lessons to communicate to the people. He was entire and consummate Truth from heaven, embodying in Himself all former truth which had been dimly or perfectly given to the Church or the world in revelation or nature; as man, when he stood up a "living soul" on the theatre of earth, was the perfection of all creatures, containing in himself elements and characteristics previously-created beings possessed, but which he did not derive from them. There was, and still is, resemblance; but in the act of creation, and in their respective place in the order of things, each was distinct, and each has the niche that is peculiar to its own

endowments and purposes. There may be a resemblance between some of the truths enunciated by Christ in Christianity and truths previously taught in heathen schools; but there is no proof in this that He borrowed them thence, or that Christianity is no advance upon heathen morality; or a development of the "religious sentiment," any more than the resemblance between man and some inferior creatures is a proof that the Creator, in His creation, borrowed man's analogous powers from them, or a proof that man is a development of them, or occupies no separate place in the order of being. And then, if God did embody any of the brute plan in man, it was His own, and not another's. Whatever ideas the Almighty had developed in previously-existing creatures, and was pleased to re-use in the creation of man, it is very certain that to all these He appended others, without which those would have elevated man no higher in the order of the universe than those creatures were. He breathed into man *His* life, and made him in *His* own image;—two acts of God in *His* creation which He exercised not in *their* creation, and giving to him two elements of beings which they never had, and never will attain unto. So we say of Christ and Christianity; whatever principles of truth He had previously given to the world (for all truth is of God), and which He was pleased to incorporate in His religion, it is evident that He added others, without which they would have risen no higher in life and influence than they were found in nature. He also infused a spirit into it from Himself, and impressed upon it His own image—thus giving to it a perfection which none else possessed; a perfection corresponding with Himself; a perfection which cannot be exceeded; a perfection which is as much expressive of Him as the first man, when fresh from the hands of God, was expressive of his Maker.

There is an inseparable connection between Christ and Christianity, as between a river and its source, the daylight and the sun, a cause and the effect. Nevertheless, the river is not the source, nor the effect the cause, nor the light the sun. Nor is Christianity Christ; but is an effect of which He is the only cause. Had there been no Christ, there would have been no such a religion as Christianity. But as there has been a Christ in our world, Christianity is a necessary and legitimate effect of

His existence, as the appearance and spread of light is a necessary result of the rise of the sun in the eastern skies.

But it may be asked, "How do we know whether such a Being as Christ ever lived?" The answer is, In the same way we know that Julius Cæsar ever lived, or any other person of great prominence in the ages of the past—viz., by the records of history. But it may again be asked, "How do we know that the New Testament, which gives us an account of His life and the establishment of Christianity, is a genuine history?" It does not come within our design here to enter fully into this question, and, therefore, suffice it to say that we know this in the same way that we know any ancient books to be authentic and genuine; and in addition to this, we have the evidence of the experience of thousands and myriads of intelligent and conscientious men to whom and in whom Jesus Christ has demonstrated Himself to be a real Person, by the renovating power of His Spirit and the elevating effects of His word.

What is the reason that men reject Christianity as a system of religion? Various answers may be given to this inquiry. Is it because there is not sufficient evidence to prove the genuineness and authenticity of its books, or to substantiate the reality of the existence of Jesus Christ? Is it because of the defectiveness of its doctrinal or preceptive truths? Is it because of the failures of many of its professors, and the declensions of many of its Churches? Is it because of its inconsistency with nature and with many of its laws? Is it because its miracles do not accord with the present phenomena of things, and the experience of mankind?

These may be reasons *assigned* on the part of some of the opponents of Christianity; but what is the *real* reason—the one which lies deeper than all these, and on which they all rest, and would not exist but for it? It is the DEPRAVITY OF THE HEART. If man's conscience, reason, or intellect are sceptical, it is through the influence of the *heart* upon them. From this proceed the evil thoughts and words which are uttered against Christianity. It is this which inspires in the mind antagonism to this particular form of heaven-revealed religion. From the fulness of the heart, and not from the intellect, the pen writes or the mouth speaks. Such books as those of Strauss, Renan, Tom

Paine's, Voltaire's, &c., are not so much the products of the understanding, the judgment, the reason, as they are of the heart, "which is deceitful above all things, and desperately wicked."

If Christianity was not a religion of such purity, demanding of man repentance, humility, self-sacrifice, the renunciation of the lusts of the flesh, the lusts of the eyes, and the pride of life; opening up before him the fearful consequences of living and dying in sin; making his weal or woe now and for ever to depend upon his life of faith upon the Son of God who has loved him and given Himself for him—were it a cold system of moral, philosophical, and historical truths, desirable to be believed, but of no consequence whether they were or no—there would not be a sceptic in relation to it wherever it was proclaimed. It would be admired by all who now either despise or indifferently care for it. Its books would obtain tenfold more credence with them than the books of Homer, Horace, Virgil, Aristotle, or Cicero. Its Founder would take a place in their affections far above Socrates, Solon, Philo, or Plato. He would be a Teacher at whose feet they would be proud to sit, and may be, a God whom they would delight to worship. They would have schools dedicated to His name, and pupils grouped around His teachers, whom they would zealously instruct in His doctrines. They would, perhaps, be as earnest in the use of their logic to defend Him and promulgate His teachings, as they now are to show that He was a myth, and His religion a cunningly-devised fable.

Christianity is a fact in the world as much as any science, art, or philosophy. Let this religion be admitted, as it is even by many of its opponents, to be the loftiest system of morals extant among men; it will then follow that if they acknowledge themselves to be moral beings, they are under obligation to adopt this system into their belief and practice. Even admitting that there are doubts as to whether it originated in Christ and whether the Sacred Books are inspired; they are under obligation to receive it. If there is a moral obligation upon man to be honest, to be truthful, to be good; to be a peaceful, useful, benevolent member of the community apart from Christianity—and the reception of Christianity can raise him into a higher scale in all these particulars—is he not on moral and social grounds bound to receive Christianity, whether Christ be a myth or a fact, and the

Bible a book from God, or a book from man; whether he have a soul or no soul; whether there be a heaven and hell, or neither of them? Assuming, as the evidence justify us in doing, that Christianity as revealed in the New Testament is irrefragably true, how fearful the responsibility of the man who rejects it with disdain, or even treats it with indifference!

* * *

THE SECOND BLESSING FOUND.

(EXPERIENCE.)

BY God's help I will write a few lines to tell you how I found the second blessing. During your first visit I could not see how we could live without sinning against God; but before you went away, I felt a desire for such a state. When Mrs. * * * * came in the evening of the same day, I told her what I felt, and she helped me by giving me her experience of entire sanctification. Oh, how I wanted the blessing then! My desires were greatly increased. Thanking God for sending you to see me, I promised Him that I would not rest till He gave me purity of heart. I kept praying all night as I lay awake, and the more I prayed, the more I felt my need of it. All through the next two days it was the same, until about two o'clock in the morning of Friday last I fell into a dose, thinking of the blood of Christ which cleanseth from all sin; soon I was awake up with pain, but I found myself still praying, and besides that, praising God, believing that the blood of Jesus had cleansed me from all unrighteousness. I was not, however, quite sure that I had received the blessing, until about two hours before I had your note, when such peace and calmness reigned within me as I had never had before. I now see and feel that I can live free from sin against God. On the next day I was able to rejoice yet more, and mother thought I was better; but it was not in body, it was in heart and soul that a great change had taken place. May tenfold blessings from the Father, Son, and Holy Ghost be yours!

Your affectionate sister in Christ.

* * *

SABBATH READINGS.

JULY 2.—PERPETUAL THANKSGIVING.

"In everything give thanks."—1 THESS. v. 18.

IS this possible? Yes, to one who is sanctified wholly, and only to such. There are abundant reasons for all saints to be thankful. The goodness, the care, the love, the gentleness of our God and Father toward us are such as should call forth our unceasing thanksgiving. But in ordinary Christian experience there is often felt something within which, unlike the philosopher's stone which turned whatever it touched into gold, turns many of God's providential blessings into causes of repining and complaint. So long as sin exists in the heart, it will be impossible for us in everything to give thanks, for sin destroys thankfulness, and puts self-conceit in its place. But when sin is all destroyed by the power of God applying the blood of Jesus Christ to the heart and life, there is no possible circumstance or position in which the holy heart may not give its thanks to the Giver of every good gift. When losses come, the fully sanctified heart knows that Christ cannot be lost, and the preciousness of this treasure is more deeply fixed in the mind. The loss may thus be made the occasion of thankfulness. When afflictions come, they draw the saintly heart closer to the Saviour, and thus cause richer thankfulness than ever to come up before Him. When schemes are turned aside, and purposes come to nought, and we suffer disappointment and distress, we have the consolation; "All things shall work together for good to them that love God," and we may well "give thanks." No temptation hath happened to us, no trouble has come upon us, no distress has riven our heart, no pain or uneasiness, or sorrow, or bereavement has afflicted us—but the Father knows. He has promised to look after our interests, and never loses sight of His charge. In the darkest night we may look up and sing. His ear will listen to the song; and His blessing will fall upon His trusting child. Paul and Silas thanked Him in the prison; though their backs ached with the cruel punishment they had undergone. Often have God's saints rejoiced that they have been counted worthy to suffer for His sake, and we may do the same.

But how shall we ever give thanks? Not by ever speaking words in His ear. When a slave was on one occasion bought by an Englishman; and immediately set free, his thankfulness was unbounded, and it was shown by the free, faithful service of the whole life. Even so our thankfulness will be shown mostly by faithful service.

JULY 9.—AN IMPORTANT APPEAL.

"Quench not the Spirit."—1 THESS. v. 19.

BELIEVER! this is an appeal made to you. It does not concern the unconverted. The unrenewed man may grieve the Spirit, may resist the Spirit (Acts vii. 51), but it is only saints who can *quench* the Spirit. The Holy Ghost comes to an unrenewed man and appeals to him in many ways, but it is only when he yields to such influences that there is lighted in his bosom a fire of holy love, which is continually fed by the Spirit's grace. In his unrenewed state he cannot quench a fire which does not exist. This appeal, then, is to saints. It occurs in the midst of a number of directions which followed, will lead us to the enjoyment of full salvation. How then may believers quench the Spirit of God?

He is a *teaching* Spirit. He opens up the truth to us, and shows us our high privileges in Christ. He is grieved when, although we may on the whole strive to serve God, yet manifest inattention to the lessons He would teach, especially those which have reference to purity of heart.

He is an *illuminating* Spirit. The minds which are dark without Him become radiant with light when He operates there, and He is grieved when, having pointed out the path of holiness, any inactivity is shown on our part in reference thereto.

He is a *guiding* Spirit. He leads the saints into all the ways of grace and goodness. There is not a path of righteousness but He goes before us to mark out the way. He is grieved when slothfulness is manifest on our part, and we lag behind or refuse to go forward.

He is a *sanctifying* Spirit. There can be no sanctity apart from Him as the active agent accomplishing this great work. But He sanctifies only those hearts that are faithful, and He is grieved when we manifest want of faith, and thus remain without entire sanctification.

He is a *loving* Spirit. This queen of graces He possesses in an infinite degree, and it is His choice work to extend and perfect love in our hearts. He is grieved when we are unloving, or when, notwithstanding His proffered help, we do not go on to the enjoyment of perfect love.

Quench not the Spirit! To do so would be perilous. The fire thus put out, we cannot re-light. God alone can do that.

Quench not the Spirit! The fire will then burn with such fierceness, that sin, and grief, and doubt would all be consumed, and every part of your life, refined and pure, would glorify our Father in heaven. Let us pray to have ever with us

"The Spirit of refining fire,
Searching the inmost of the mind,
To purge all fierce and foul desire,
And kindle life more pure and kind."

JULY 16.—REMEMBER THE LESSONS.

"Despise not prophesyings."—1 THESS. v. 20.

THIS is an exhortation that we may neither reject nor think lightly of the teaching of God's Word, if we desire to grow in grace. The "prophesyings" are not to be understood as predictions of future events, but as the proclamation of God's will and our duty. When the Apostle exhorts the Corinthians to "desire....that ye may prophesy," the meaning is obvious: desire the ability to teach with good effect. The one source of all infallible instruction concerning the Divine life is the Word of God. One of the greatest mistakes that could be committed would be to despise the sacred oracles, and seek for instruction in the way of righteousness from some other source. Nothing else can supply its place. Reason cannot. To follow reason in our searches after holiness is to go into a cellar where the atmosphere is so foul, that our lamp will not burn, when we need the light of the sun to show us the way to our destination. Reason will help us in very many important matters in passing through this world, but to make it our guide to a new life is altogether beside the mark. In fact, there is nothing save the one infallible Book of God which can guide us. How needful, then, that we despise not its teachings. Not only do we despise prophesyings when we refuse to be subject to the teachings of God's Truth and abandon it altogether, but we do so when we place anything else on a par with God's Book, when we read treatises of men, however good or serviceable, in preference to the Bible, when we neglect to search for its meaning with the sincerest desire to understand it. It will be obvious how foolish such a course would be to one who is seeking entire holiness. He might sooner take a train going to Aberdeen and expect to be set down in London, than to despise prophesyings and yet expect to be holy. "Sanctify them through Thy truth, Thy Word is truth," said the Saviour. Here are the plainest directions for the attainment of a sanctified life. The humble believing heart shall not be permitted to make a mistake in the matter. "He that will do His will shall know of the doctrine." The Word of God shall teach him, and following its light he shall come to the highest blessings of holiness. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

"O, may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light."

JULY 23.—PROVING AND HOLDING FAST.

"Prove all things; hold fast that which is good."—1 *THESS.* v. 21.

Our religion is one of intelligence and conviction. We are not permitted, if we follow the direction of God's Word, to take either our doctrines or our duties at second hand. Precept and example both lead us to search diligently and see whether these things are so. It is especially our duty in the higher phase of religious experience that we examine carefully and hold sternly to those things which we find out to be true. He who takes from man an opinion on the progression of holiness in the soul, and does not test it by the Word of God, acts in a way which will not ensure God's blessing, and he may go mourning all his days. If we would live in the enjoyment of entire holiness, every principle, every practice must be brought to the touchstone of truth. "To the law and to the testimony; if they speak not according to it, it is because they have no truth in them."

Whether this refers to doctrine or to practice it is equally safe and needful to be remembered, for when we have proved, we can then hold fast. That which we have taken, without knowing its truth or value, we may lose at the first assault of an enemy, or we may be prepared to renounce rather than encounter ridicule for its sake. But that which we have tested and know the worth of we shall not willingly surrender. Our life is made up largely of what we believe and hold fast. To give up that which we know the power of, know to be good, and elevating, and pure, it would be like giving up our life; we will not do that. We shall hold fast that which we have proved and know to be good. We can give up our property, we can give up our friendship—nay, we can give up our personal liberty sooner than give up that which we have proved to be good. We shall then carry our goodness into prison or exile, and God will smile upon us everywhere. Especially let those who are seeking entire holiness search diligently in God's Word, and see if the views advocated with which they come in contact are in accordance therewith, and then follow them with a brave heart through evil and through good report. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (1 *John* iv. 1.) "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (*Isaiah* viii. 20.) "These were more noble than they of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (*Acts* xvii. 11.)

JULY 30.—GOOD APPEARANCE.

"Abstain from all appearance of evil."—1 THESS. V. 22.

No persons are watched so closely as professing Christians. The world, the devil, their fellow-saints—all watch them: the two former with malignant eyes, wishful to obtain opportunity of attack or annoyance; the latter with sympathising eyes, ever ready to give needed help. But among professing Christians none are so carefully watched, every part of conduct coned, as those who either are seeking or enjoying the blessing of entire holiness. It is, therefore, specially needful that such be ever on their guard. No questionable habit should be retained; no conduct, no amusement, no dress, no speech should be indulged in, at which another can righteously take offence. The very fact of our desiring holiness will be an offence to some; but we should give no *just* occasion to any to speak against us, or against our creed, or against our common Christianity, and especially in things that are indifferent. A magnanimous desire to glorify our Master should be manifest in every part of life. We shall not only avoid all evil as we would the plague, but we shall also avoid the slightest appearance of evil if the love of Christ is perfected in us. Nothing else will enable us thus to live. Let this love fill our hearts, and we shall find it easy to deny ourselves for His sake in those things which are lawful but not expedient; we shall find it easy to conform to every rule which will make us more like our loved and loving Lord; and no duty which the profession of attachment to Him involves will for one moment be felt to be irksome. We shall be sure to find it difficult, if not impossible, unless we are made perfect in love.

Saints of the most high God! Appear to be under all circumstances what you wish to be—the friends of Jesus. Your garment is clean, a speck will more easily be seen on you than would be a mud-patch on many others. If the world and the devil are looking on, so is God. Be comforted. You are able to do all that your God calls upon you to perform. Carry a brave heart full of love to your duties through life, and you shall impossibilities perform, and live from sinning free."

"That wisdom, Lord, on us bestow,
From every evil to depart;
To stop the mouth of every foe,
While upright both in life and heart,
The proofs of godly fear we give,
And shew them how the Christians live."

W. G. PASCUE.

FELLOWSHIP WITH THE TRINITY.

(EXPERIENCE.)

"Truly our fellowship is with the Father and with His Son Jesus Christ."—1 JOHN i. 3.

WHEN I first sought the Lord I found no intercourse open with Him, though His Spirit daily changed my heart and drew me from all outward things to seek my all in Uncreated Good. The first six months I was refreshed by various influences of grace which drew me after heavenly things, but discovered nothing of Him from whom they come. I was all desire, all fervour, and on the stretch for Divine communications, as one dead to all below. Outward things could not allure me, because I had renounced them, and devoted myself to the love of Christ. But it was not till after much joy and sorrow that I knew the mighty All for whose sake all was, and is, the first eternal spring of all things, in whom they begin and end.

After this I was three months in deep distress through the loss of those meltings of heart, of that light and joy and power to approach God in prayer. Then Christ restored the graces I had possessed with double increase, and the revelation of Himself. The grace I received came down with Jesus Christ Himself in so clear a manifestation, that from what I daily experienced I could have preached Him to all the world. If I had never heard the name of Christ, I could have declared Him to be God and man, and the Mediator between both.

Now I sought grace, but Jesus above grace, and all that could be imparted. Whatever help or strength I obtained, it seemed a small thing if He came not with what He bestowed. The Son of God was now my refuge from every storm, my friend, my hiding-place on all occasions. I talked with Him; He seemed to look upon me with precious smiles; became my delightful abode; gave me promises, and made all my existence glory in Himself, fixing all my desires upon His love, and the glorious display of His own person. I could relish only Jesus. To have been a moment with Him I would have given up all besides. I was so engaged with Christ, that the thought how He had been despised while on earth drowned my eyes in tears: and the thought that now He possessed all fulness so satisfied my largest

desires, that I had no choice whether to live or not. Whatever was myself was no more. It seemed to make no part of my happiness. All centred in Jesus and Him alone.

Before I experienced this, I had never known that prayer was offered up to Christ, but only through His name. But now all my cry was to Him, as He was the only Person of the Godhead I beheld. At first He declared Himself as the Holy Lord, and Ruler over the redeemed; then as a Father of His adopted children, a Friend, an intimate and condescending Companion; last of all, as the Spouse of His Church, of all believers, which character exceeded every other. Every manifestation more abundantly knit my heart to Himself, His Word, and commandments. I could only say, "How dear are Thy counsels to me, O God! All my study is in Thy commandments."

The Scripture displays the relation God stands in to His people in a multitude of sacred characters. Some of these relate to this world; some to the other; but all prove diversity of experience; and that one star differeth from another, both in grace and glory.

Just after my uniting with the Methodists, the Father was revealed to me; and soon after the whole Trinity; I beheld the distinct Persons of the Godhead, and worshipped one undivided Jehovah, and each Person separately. After this I often had equal intercourse with Christ and with the Father; afterwards with the Spirit also. But after four years, my usual communion was with Christ only, though at times with the Father likewise, and not wholly without the Spirit. Of late I have found the same access to the Triune God. When I approach Jesus, the Father and Spirit commune with me; but not in the degree as before. Whatever I receive now, centres in taking leave of earth, and hasting to another place. I am as one that is no more. I stand and look back on what God has done; His calls, helps, mercies, deliverances; and adore and devote myself with new ardour.

In speaking of these things, it is hard to find utterance. And human weakness, intermixing much of imagination, causes the truth to be rejected. If it be asked: "In what manner I beheld the Triune God?" I answer, It is above all description; it differs so much from what is human. Who can describe light, so as to make him understand that has never seen it?

atonement, when the Holy Spirit convinces you of the need of entire holiness, you dishonour and displease God. The will is the representative of the man. "Whosoever will, may;" and he that refuses does so at his own peril. It is not that God has left man *unable* to believe any promise; but man is *unwilling*. "Ye *will not* come," said Christ. HOW FAR IN THESE HEART-STRUGGLES FOR ENTIRE CONFORMITY TO CHRIST DOES THIS CONCERN YOU?

With regard to the act of faith being presumption; let me assert that presumption is *in the doubting*, not *in the believing*. Faith in God is the highest act of the human reason. What! presumption to rest on the solemn promise of the King of kings! Nay, Satan knows better. He is always "a liar and the father of it." He knows that if you were to continue in the faith that purifies, he would most fully be vanquished. Indwelling sin is the devil's investment in your heart. He wishes it to remain there. He watches its increase or diminution, in order that he may kindle it into a flame on occasion. He still hopes to ruin your soul, but he would have less chance, if you should keep your body and soul "a living sacrifice" upon the sanctifying altar. He wishes you *not to believe*. So he tells you that for you to believe is presuming on the blood of Christ. Tread he infernal suggestion beneath your feet; and go on believing until you shall be conscious of indwelling purity.

A gradual growth into *entire* holiness is simply impossible. (a.) Because indwelling sin is like leprosy; as fast as you wash out one spot, the others multiply and spread; and (b.) There is no time for it in connection with the economy of grace through faith. How long have I to live? I do not know, I have only the present moment which I can call my own. If it would take hours, *weeks*, months, or years to *grow into entire* purity, it is a lawful enquiry to make whether I shall be allowed the time necessary gradually to *grow into it*. But man's life is uncertain. Each of us may die to-day. It therefore behoves us to be always ready. And *this* we may always be, since man's heart is purified "*by faith*" (Acts xv. 9). As faith must be exercised at a moment, it follows as a matter of course that full salvation is not *gradually* recovered by fallen man; but there is a noticeable moment in the human heart when doubt is cast away, and faith is substituted for it.

Although when the cleansing touch takes place the old nature is dead, and the roots of bitterness are removed, it is only *for the time during which we exercise faith*. We believe, and sin is dead for the atonement's sake through faith. We continue to believe, and the death of sin is continued; but if we cast away our confidence, the old nature may find a re-entrance, having been removed only to the outside of the heart.

Is it not the same thing in respect of faith for pardon? Having "put on Christ," must we not continue to "walk in" Him? One act of faith does not keep us in the knowledge of pardon, any more than it restores us in perpetuity to entire purity. If only one act of faith were sufficient to destroy sin, we should no longer be under probation. We should be beyond the reach of temptation. We should no longer need to watch, pray, and believe. No: *it must be a continual life of faith to the end.*

Dear M——, when will you cease your reasonings, and reckon yourself as when at * * * "dead indeed unto sin, and alive unto holiness through Christ."

Will you not TO-DAY? "Whatsoever things ye desire when ye pray, *believe that ye receive them* and ye shall have them." You will never again receive perfect satisfaction in religion until you do as you did before, *and continue* so to do.

Yours affectionately,

J. F.

THE REPLY. (EXPERIENCE.)

DEAR SIR,—After reading your letter, I became very unhappy. I think I got further away from the Saviour than I have ever been, at least for the last three years. Perhaps I should be right in saying that I lost my sense of acceptance with God. There was a cloud between my soul and God. I felt that I had deeply grieved the Holy Spirit. I really feared that God had left me; and the words were continually in my mind: "Joined to his idols; let him alone." I could not pray. I could not live long like that; and my kind, long-suffering God again restored to me the joys of His salvation. On Sunday, as I was reading Mrs. Palmer's "Faith and its Effects," I was greatly encouraged. She represented Christ as a full Saviour more clearly than I had ever seen it represented. When I dared again to trust Christ to pardon my sin, it was suggested that I could not expect such a blessing as holiness without seeking it earnestly for some time,

On Friday evening I had a long chat with Miss —, trying to resolve her doubts, and set clearly before her the simple way. My arguments affected myself a good deal; and the perusal of Mr. Wesley's sermon on the repentance of believers—an old favourite of mine—seemed to inspire hope that I might, without waiting for any further change or preparation, obtain immediate deliverance.

Without much feeling, and in a state of physical weariness, I seemed drawn to exercise simple faith in Christ's ability by the continued exercise of His power (as opposed to all my past impotent contentions) to keep me dead to all sin; and enabled though not without diffidence and somewhat of shrinking, to consecrate myself entirely, covenanting to live according to the light that should be given. I said aloud, "I take Thee, Lord Jesus, to be my perfect Saviour!" and continued partly to assure my timid soul that I really *did* venture, partly to fix and strengthen my timorous faith, to exclaim, "I take Thee! I take Thee!" This seemed the simple way; and though partly venturesome experiment at first, I fancy, I *did* exercise some small degree of real faith.

No falling fire or visible token (spiritual, of course, I mean) of any sort followed; only a *consciousness*, doubtfully but definitely recognised, of the absence of anything I could regard as evil in my heart, and a subdued quietness of soul.

It was impressed upon my mind that this was to teach me from the first the absolute necessity of living *by faith*. This impression was strengthened by Mrs. Palmer's remembered explanation, with direct reference to such cases, of Abraham's watched offering; accepted doubtless at the moment it was placed upon the altar, but, for the testing of sincerity and faith, not visibly.

Since then, I have not knowingly removed the sacrifice; and though for two days faith *wavered*, it was only, I believe, to fix itself more firmly, and with stronger grasp to appropriate the promise.

Until lately—by that I mean the last day or two—I felt more consciously "dead unto sin" than "alive unto God;" but now, though not having yet received any marvellous "sign," I have most perfect and abiding peace, and often a joy which constrains me to take Bro. — and the shouting Psalmist for my models in giving expression to it.

scious sincerity gives me perfect confidence in my appeals to God; and though only in the infancy of this new as yet, I am consciously cleansed from all filthiness of flesh and spirit. My prayer on Monday night was not one of unbelief on my own part: I dared to reckon myself among the sanc-

tion seeking a thorough grounding in this Scriptural doctrine by careful meditation upon the word itself, in reading Wesley's John Hunt's, Mrs. Palmer's, &c., and in conversation wherever opportunity presents itself. I made it the prominent part of address at my class on Monday, and have urged it daily on others. I feel as you evidently do, that the power to draw imperfect believers to these higher attainments must rank with efforts for the conversion of the unbe-

lievers. . . .
I am on the subject of public testimony, from which I do not shrink at all, when I see you. What I want specially is that you would make the matter one of special prayer. With brotherly love from

Yours affectionately,

No 4.

THE BLESSING FOUND.

DEAR BROTHER IN JESUS,—I have the blessing. I know it, for I have God's Spirit bearing witness that I am His redeemed child. I feel I shall never be able to praise Him enough. After I left you on Sunday evening I went home and spent most blessed time with God, my friends having all retired. I think I have never spent sweeter moments than since I have fully trusted God. How could I have lived so long at this blessing of sanctification? My joy is not so great as I can speak of, but still my soul is at perfect peace with

I have been tempted not to write and tell you of my experience. Satan says, You cannot keep the blessing; but, I will leave it to God, His grace is sufficient for me, for He has promised to keep me, which promise I dare believe. I have found much comfort in reading the twenty-sixth chapter of Isaiah, the third and fourth verses being especially blessed to

my soul. There is indeed strength in our God. He will keep us in perfect peace—not free from temptation, but, bless His name, free from all sin. I feel less in myself than ever I have felt before. Pray that I may ever be kept. . . . and believe me, dear brother,

Your affectionate sister,

No. 5.

HOLY ECSTASY.

(FROM A SICK BED TO THE SELECT SOCIETY.)

DEAR BROTHERS AND SISTERS IN CHRIST,—As I am not able to meet with you in body, I will try and write to tell you how happy I am in the perfect love of God. I cannot find words to express what I have felt and realised this last week. Oh! the precious blood of Jesus which has cleansed me, and *keeps me clean*, and makes me so gloriously happy. My fears have long been dispersed, and purity has taken the place of fear in my heart. I have God's peace and a holy calm in my soul, which is a foretaste of the rest that remaineth for the people of God. Though full of pain and disease, I have all happiness, for I have a sure hope of heaven. The God of hope fills me with joy and peace in believing, and I abound in hope by the power of the Holy Ghost. I am safe and happy, for the love of God and His presence remove all dread of death, and all conscious desire for life; I lay on the bosom of Jesus, whispering, *Thy will be done*. How I should like to meet with you to-night to tell you what Jesus has done for me in these five years of suffering. Oh, happy day, nearly four years ago, when I believed in the all-cleansing blood of Jesus! To God's praise I can say, He has blessed me and used me more for His glory since I received entire sanctification than He did before I was laid aside by sickness. May God bless the dear brother who came to see me on this subject, and to speak earnestly to me about it. This past week has been one of unusual joy and power in prayer. On Tuesday and Wednesday my joy was very great. On Thursday, about twelve o'clock, I had such a delightful view by anticipation of the heavenly Canaan: and soon afterwards I was so overpowered with God's manifested presence, that my poor suffering body was almost overwhelmed and ready to expire before Him.

Oh! the glorious hours at night which I spend alone with

God in prayer. Sometimes I lay and praise Him, and weep for joy. Jesus is so precious, and I realise so much of His divine presence, that I feel it is good to have such pain to keep me from sleep.

Sometimes I have a whole night in prayer for ministers and souls; and always Saturday nights, asking that the Spirit of God may clothe every word with power.

I want you all, my beloved friends, to sing praises to our God who has done so much for me.

GOING TO JESUS.

IN order to obtain the blessed *fruit* of love, your surest way is to get the *root*. It is the will of God you should *now* receive it, and then all the rest will follow. O, let us look to Jesus! He knows our inmost soul, and He will heal our every wound. Do *you* fear you have not begun to be a Christian? O how dreadfully did I fear this, the last quarter of an hour before the Lord gave me the great blessing! Continually was Satan darting that at me, "Thou art not justified!" For a time it much discouraged me. But I found the readiest way was, to go at once to Jesus, and say (whether I could *feel* it or not), "I cast me afresh on Thy precious blood. I *will* trust in it, and if I perish, I will perish at Thy feet. I *will* believe, for I am thine." I held to this, whatever Satan could say. And this going continually to Christ, is all we want in every state. Were you ever so polluted, wash in the all-cleansing blood, and you shall be white as snow. O fly every moment to your Jesus! I know the Lord is nigh to bless you. Cast yourself again and again on the precious blood that flowed so freely for you. Claim *your* Saviour. He is all your own. He hath given Himself for *you*! Yea! His very life He did not withhold, but bought your holiness with blood Divine.

K.

DESTRUCTION OF SIN.

I HAVE just been in my garden, and was surprised to find so many weeds growing among the beans, potatoes, and other vegetables, especially as a few days before I had hoed the garden, as I thought, pretty generally. But it occurred to me that on that occasion I had only cut off the weeds a little below the surface of the earth, and that many of these weeds were the growths of the old roots. Had I taken up these roots and thrown them away, they could not have thus grown.

All this reminded me of sin. We cut off the upper and outer developments by self-denial or reformation, and think that we have got rid of the sin; but, alas! after the lapse of a short time, and before we know it, these old sins grow up again within our feelings and practice. Ah! we did not tare them up by the roots. Fibres with *life* in them had hold of us. Had these been taken out in their entirety, they would not again have grown. Nothing less than *total extinction* of sin within us will prevent its growth. This can be done; as easily as you can take up a weed out of the garden and burn it, as easily (and much more easily) can God take sin out of your nature and destroy it in the sea of His boundless love.

A.

THE PIGEON POST.

HAST seen a dove, with drooping wing,
Fall fluttering to the ground,
When round its leg a silken string
A tiny note hath bounl?

You gently raise the hapless guest,
And food before it lay;
It stays its wearied frame to rest,
Then quickly soars away.

You cannot keep it if you try:
Your blandishments are vain;
But outwards, upwards to the sky
It wings its flight again.

So, when our wearied souls are weak,
And flag in serving God,
The recreations that we seek
Should but new power afford:

To watch again with cheerful face—
To toil with double strength—
To run with joy the heavenly race,
And reach the goal at length.

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CONTENTS.

	PAGE
The Power within us.....	257
Scripture Proofs of the Doctrine.....	262
My Rich Heritage—How attained.....	266
Living by Faith.....	270
Did the Lord Release you?.....	271
Wesley Explained.....	274
Poetry—Sleeping in Jesus.....	275
Sabbath Readings.....	276
Holiness and Usefulness.....	280
Extracts from Fletcher.....	281
To him that Overcometh.....	284
Spiritual Letters.....	285
Poetry—"O Lord, Thou Knowest!".....	288

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THE GUIDE TO HOLINESS.

THE POWER WITHIN US.

EVERY man has a twofold power within him, exercised for good or for evil. In the unregenerate it is the power of depravity to do evil; in the regenerate it is the power of grace to do good.

Consider the subject only in its application to the latter character.

We say a *twofold* power: First, the Power of God; secondly, the Power of Will.

First, the Power of God. Not the physical or natural power of God, such as is put forth in the material universe in its creation and preservation, but His gracious or spiritual power, inherent and inseparable from the Divine nature implanted in the soul at the time of its new birth.

Everyone who has been born again from above; born not of man, nor of the will of the flesh, nor of blood, but of God, made a new creature in Christ Jesus—is conscious of this power within him. It is a *felt* fact. He needs no one to tell him of it, no argument to demonstrate it to him. He is as sensible of this indwelling power from grace, as he was before sensible of an indwelling power from depravity. He feels it in universal operation within him, affecting his whole inner and outer life. It works upon his thoughts, upon his affections, upon his

motives, upon his desires, upon his hopes, upon his joys, upon his acts in all their life-variety, giving to them its peculiar tone, aspect, nature, tendency, and aim. He feels this power as much as an intelligent man set free from the thralldom of slavery under which he groaned feels the power of his freedom; or as much as an invalid restored from the power of sickness feels the power of renewed health.

The power within evidences its existence by development without, in growth, in fruitfulness, in work, and in other ways consistent with its nature and commensurate with its degree. Natural power contained in the seed, the plant, the tree, the human body, no more truly shows itself in ways according with its nature and end than the spiritual power possessed by the regenerate soul.

But this consciousness of indwelling power does not stand alone. It has the testimony of Scripture to sustain it. We will quote a few passages in which this power is either plainly stated or implied. "It is God which worketh in you both to will and to do of his good pleasure." (Phil. ii. 13.) "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." (2 Cor. iii. 5.) "I can do all things, through Christ, which strengtheneth me." (Phil. iv. 13.) "My grace is sufficient for thee; for My strength is made perfect in weakness." (2 Cor. xii. 9.) "The Father of our Lord Jesus Christ...grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith." (Eph. iii. 14-17.) "The power that worketh in us." (Eph. iii. 20.) "Finally, my brethren, be strong in the Lord, and in the power of His might." (Eph. vi. 10.) "Be strong in the grace that is in Christ Jesus." (2 Tim. ii. 1.) "Strengthened with all might, according to His glorious power, into all patience and long-suffering with joyfulness." (Col. i. 11.)

into it but by conversion or the new birth. But even in this higher life there are, as we have intimated, higher grades than that which lies about the threshold of entrance; as in the natural life of man which is higher than that of the mere animal, there are higher attainments than those associated with the first birthday; as in the life of thought there are grades beyond that of the acquisition of the alphabet. There are no limitations to this life. When first a soul has entered upon it, there are higher, and higher, and still higher ascents before it. There is a voice above saying, "Come up higher," and a voice within saying, "Go up higher;" and when he has gone up higher, still the voices sound in his listening ears; and so it is through all the history of the Christian life. This is so in all life. As soon as a seed has germinated, the laws of its life are ever urging and moving it to go higher, until it has reached its perfection. As soon as a child is born into life, the laws of its life are ever saying, Come up higher; and unless disease or death intervene, it passes on and on until it reach completeness. Thus, as soon as a sinner enters into the life of faith in Jesus, by pardon; conversion, adoption, and the witness of the Spirit, he has entered upon the highest life in relation to all his former life; but he does not remain upon the threshold; the laws of his new-born life are ever prompting and calling him to go up higher; and unless spiritual disease take hold of him, he *will* go up higher until he become complete in Christ Jesus.

We have taken this view of the subject in order to show that the soul which has entered upon this life, although it may have attained only the first degree, is in a saved state, inasmuch as he is in life in Christ Jesus.

Then if such a one is saved, whence arises the obligation to seek after and to realise that state of life or of grace called "entire sanctification" and "perfect love?"

for ever sanctified to God? Does our consciousness or the Scriptures reply that the reason is in the insufficiency of the Divine Power within us? No. Both these testify most unequivocally that this Power is able to do for us exceeding abundantly above all that we ask or think.

The simple answer is that the *will* does not yield its full, hearty, and unqualified consent to the free exercise of this Divine Power. We are not straitened in this Power, but in the power of our will.

The will occupies an analogous relation to ourselves and the Divine Power within us that man occupies in his relation to the earth and the power of the laws of nature. The earth is not fruit-bearing of itself, but there is a fruit-bearing power which, when man yields in his will to till and sow, comes into operation and produces in the proportion and nature that he has tilled and sown. "Whatsoever a man soweth that shall he also reap." Whatever power a man may have in his bones, muscles, and sinews, that power is under the control of the power of his will. Whatever power there may be in the cogs and wheels of a watch, that power serves the design of a watch according to the power of the main-spring. The power of steam in an engine is regulated by the will of the engineer in the use of the valves. We might, were it necessary, adduce endless illustrations of the principle we are considering.

But how do we get the power of will at all, seeing we are by nature so universally corrupt? God, by the means He has appointed, gives us the will by the consent of our will, and gives, as we have intimated, a strength of will for good in the degree we yield up our will into His hands, as the sun gives light to our eyes in the proportion we open them.

Only upon this view of the subject can the Divine Power within us be justified from inefficiency, from con-

niving at indwelling sin, and from being the indirect cause of the gross imperfections of professed Christians.

With this view of the subject we see how the blame of unholy hearts and lives in God's people is traced to a cause within themselves.

Ninety-nine out of every hundred Christians, whatever may be their *speeches* on the question, in their secret experience assent to the correctness of this view. God says, "I would make you holy, but YE WILL NOT;" and to this they reply in their own consciences, "*It is true, Lord; we know it is true.*"

Christian reader, do *you* know that this is true? There is a Power within you, gracious, saving, comforting, hallowing, heavenly, Divine; a Power which has already forgiven, renewed, adopted, and sanctified; but which is equally as able and willing to sanctify you WHOLLY, body, soul, and spirit, and preserve you blameless until the coming of the Lord Jesus Christ; a Power superior to the power of intellect, of morals, of education, of wealth, of worldly dignities, and which can do for you things infinitely more blessed and marvellous than they can; a Power full of love, peace, justice, truth, purity, God. This Power, my brother, is in you. O, why is so much of it latent? How is it that its full beauties and glories have not been developed? Let your will answer. This holds on to things which prevent the Divine Power displaying itself in perfection. It keeps back part of the price. Your will, in a degree, gives freedom to God within you, and *so far* He acts, and no further. Abandon your will into His hands in its entirety, so shall His Power, first of all, mould that according to His pleasure, and having done this, all other things shall fall into happy and sublime harmony with the Power which shall conform them to the good pleasure of His will.

God—the power within you—says, "I will, be thou clean." What do you—the Power of will—say in reply?

Is there a hesitancy, a delay, an evasion? Then your impurity remains; but do you say in the noble, Christian, believing exercise of your will, "I will the same, Lord, and if Thou wilt Thou canst make me clean." And IMMEDIATELY your leprosy shall depart from you AND ~~IT~~ SHALL BE CLEAN. Thus the Divine Power within you shall show itself in your perfection if the power of the will shall yield its concurrence.

SCRIPTURE PROOFS OF THE DOCTRINE.

I THINK it may safely be asserted that in the Scripture those doctrines that the Holy Ghost designed should be esteemed of first importance will be found *very* frequently stated in many ways and in plain language; while those that are of minor importance will be found to be less frequent. Thus, concerning the Divinity of Jesus Christ, I think that we might allow the unitarian to strike out one half of the whole Bible, and yet prove the doctrine from the half which he left. This is true also of the doctrine of perfection, or as we now term it, "*Christian perfection*." From Genesis to Revelation, in nearly *every* book of the Bible, the passages are very plain and very numerous to those who will take the Word in its simplicity as God intended it, for persons of ordinary comprehension. I will give a few of these passages.

Genesis vi. 9.—Noah was *perfect* in his generations.

Genesis xvii. 1.—To Abram God said, "Walk before Me and be thou *perfect*."

Deut. vi. 5.—Thou shalt love the Lord thy God with *all thine* heart, and with all thy soul, and with all thy might.

1 Chron. xxviii. 9.—My son, know thou the God of thy father, and serve Him with a *perfect* heart.

Job i. 7.—The Lord said, "My servant Job, a *perfect* and an upright man."

Psaln xxiv. 4.—Who shall stand in the holy place? He that hath clean hands and a *pure* heart.

Jeremiah xxxi. 33.—(quoted by St. Paul, Hebrews viii. 10).—
I will put my law in their inward parts and write it in their hearts.

Ezekiel xxxvi. 25.—I will sprinkle clean water upon you, and ye shall be clean: from *all* your *filthiness* and from *all* your idols will I cleanse you. . . . And ye shall walk in my statutes and keep my judgments and do them.

Zechariah xiii. 1.—In that day shall be a fountain opened for sin and for *uncleanneſs*.

Matthew i. 21.—Thou shalt call His name Jesus, for He *shall save His* people from their sins.

2 Timothy iii. 16.—All Scripture is given. . . . that the man of God may be *perfect*, thoroughly furnished unto *all* good works.

Titus ii. 14.—That He might redeem us from *all* iniquity.

Hebrews xiii. 20.—Now the God of peace. . . . through the blood of the everlasting covenant, make you *perfect* in every good work to do His will.

James i. 4.—Let patience have her *perfect* work, that ye may be *perfect* and entire, wanting nothing.

1 Peter i. 15.—As He which hath called you is holy, so be ye *holy* in all manner of conversation.

1 John iv. 17.—Herein is our *love made perfect* that we may have boldness in the day of judgment.

1 John i. 9.—If we confess our sins, He is able and just to forgive us our sins, and to *cleanse us from all unrighteousness*.

Jude 24.—To Him that is able to *save you from falling*, and to present you faultless, &c.

Luke i. 74.—Zacharias said, "He would grant us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before Him *all* the days of our life.

Matthew v. 8.—Blessed are the pure in heart, for they shall see God.

Matthew v. 48.—Be ye perfect, even as your Father in heaven is perfect.

Joh. xvii. 17.—Sanctify them through Thy truth; Thy Word is truth.

Luke xi. 2.—Thy will be done, as in heaven so in earth.

Romans viii. 4.—That the righteousness of the law might be

fulfilled in us who walk not according to the flesh but according to the Spirit.

1 Thessalonians v. 23.—The very God of peace sanctify you wholly.

These are *some* out of the many passages, teaching those who will read the Bible without any preconceived opinions the great and blessed truth that the Lord is able and willing to *save us from sin and from sinning*, to make us *pure in heart, holy in life, and perfect in love* now, and to keep us so to the end of our earthly journey. To those who gainsay the doctrine the question may be put, “Do you doubt the *ability* of God to do this?” The Book declares that He *can* do it—yea, can do “*exceeding abundantly above what we ask or think*”—can “*save to the uttermost* those who come to Him by Jesus Christ.”

Do you doubt His willingness? What mean then all these promises and assertions, such as are quoted above. “Faithful is He that calleth you, who also will do it.”

But it is asked, “Are there any witnesses who testify to the fact that they lived in a state of Scriptural perfection? Of Noah and Job God Himself asserts it; of Hezekiah, Paul, and John, they assert it themselves. “But in modern times are there any?” Yea, thousands—blessed be God! thousands in this country—thousands in England, and numbers in our mission stations. The published biographies of some of the holiest men and women, and of the most useful labourers for Christ in the ministry and out of it assert this. To deny the doctrine is to deny the plain teaching of the Bible in numerous passages, and to charge with self-deception or falsehood numbers of the most holy and useful men and women of whose lives we have record—and these persons are not hypocrites, nor fanatics, nor wild enthusiasts, but sober-minded people, the very best in our Churches.

But let me put it before you in another way, and ask you to shut out of your mind for the present all that has gone before. Suppose that God *now* wanted for the first time to make a revelation of His will to men, and wanted to teach this doctrine in such a way that there should be no room left for controversy respecting it. Can you tell me what form of words He could use to make His meaning plain? Now try this. Write down such words as in your judgment would express His meaning, and I think it will be found that no words that you can put

and otherwise able to keep his word; but that keeping of his word may be prevented by the authority which is over all. There are often in this world apparent promises of prosperity or of health, when facts which belong to the case would, if disclosed, at once prove the utter impossibility of such prosperity or health. In this world the keenest vision is frequently eluded by something that not only exists, but also mightily asserts its power to prostrate the most confident predictions of men, and to nullify the most cherished promises of earthly good. How different it is in the matter before us! All facts and all possibilities are ever before the Divine mind; and all the promises have a foundation as stable as the throne of God itself. Then they are true; and the mind of man, which cannot finally rest in anything short of fact, finds them, when rightly understood, enough for all actual needs and for the wants which may emerge. This has ever been the experience of those who have lived by faith.

All the promises of God *have been made in order that they may be fulfilled*. According to the approved version St. Paul affirms (2 Cor. i. 20) that all the promises are *Amen* in Christ. *Amen* means *so be it*. Men's promises often fail, as we have seen, for want of ability to redeem them. In other cases they fail for want of will to fulfil them, and are never intended to be redeemed. There are among men those who wilfully lie, and labour thereby to deceive. Who has not known this to his sorrow? But God is as incapable of deception as of error. He means all that He has said in His promises. So peculiarly is this the case, that His most tremendous denunciations are against those who abide in selfish ways in spite of the words of His commissioned servants. They that obey not the Gospel of our Lord Jesus Christ are to "be punished with everlasting destruction from the presence of the Lord and from the glory of His power." On the contrary, those who accept the fulfilment of the promises please God, and are privileged to have the testimony that they please Him even now. This is just because things are as they should be between them and God. In other words, the very end for which the promises were made has been answered. Then is there not something exceedingly comforting in the fact, that against all the promises of God, even the most wonderful, may be written the words, "Made on purpose to be fulfilled"? One who

MY RICH HERITAGE—HOW ATTAINED.

(EXPERIENCE.)

SOMETHING over twenty-four years ago, when in my twenty-second year, it pleased God to show me, with unusual clearness, the necessity of a new heart. After a close and careful calculation of the cost of changing my life, I concluded to present myself at the altars of the Church as a subject of prayer. With no little difficulty I executed the purpose, and after seeking two days and nights, both in private and public, I was enabled, while at the altar of prayer, under the gaze of a large congregation, to lay hold on Christ; and through this act of faith was made inexpressibly joyful and happy. My conversion was very satisfactory to myself, and scarcely less clear to hundreds who looked upon me on that interesting occasion. For nearly twenty-four hours I lived in ecstasy, when, to my great alarm, these raptures ceased. With no little disturbance of mind, and a heart sadder than before conversion, I immediately sought an interview with the pastor, to enquire the cause of this strange experience. He smiled cognisantly, and said, "Go to Jesus," and at the pronounciation of that name "high over all," the darkness fled, and my joy partly returned.

It was but a few minutes after, when on my way from the parsonage to my study, that I lost my hold on Christ again, and was in deep distress. I now concluded that either I was not converted, or that I was to be greatly disappointed in my preformed views of experimental religion. I had conceived the idea that a truly converted person enjoyed a constant rest in Christ, a conscious union of some kind with Him, and felt a sweet and joyous acquiescence in all the ways of God. Now, instead of such an experience, I found myself occasionally happy, and in the enjoyment of soul-rest; but most of the time, contrary to all my expectations, and in spite of all my efforts, I was fighting against distrust, insubordination, and worldliness.

Upon inquiring of preachers and other leading members of the Church for the cause of all this, I was told to expect the continuance of a fight of this kind the rest of my religious life. I then made up my mind for the conflict, and looked for no deeper religious experience than an occasional baptism of the Holy

Spirit, and a constant struggle against remaining lust of the flesh and spirit.

As I had frequently lectured to the public on different moral subjects before my conversion, I was hurried by my brethren, both lay and ministerial, into the Gospel ministry, and was admitted upon trial at the next session of the annual conference. I soon found, in reading those works which the Discipline places before the young preacher—literature I had not known before my conversion, not having Methodistic antecedents—that a much higher Christian experience than I enjoyed, and just such as I had hoped to attain, was taught as the heritage of faith. At once I became deeply concerned for the blessing of entire sanctification, and commenced fasting, praying, and consecrating myself anew, with a view of seeking this great salvation; but as I found no one professing it, and preachers older and wiser than myself speaking hesitatingly upon the subject, I lapsed into a state of indifference concerning it.

For twenty-three years—sixteen effective, and seven superannuated and supernumerary—I continued to preach, occasionally holding up the doctrine of entire purity, and occasionally making some sickly efforts to reach it in my own experience. The last year or two I had, without any communication with the professors of holiness, and without reading any book or periodical devoted to the subject, been led by the Spirit, through other means not necessary to state, to feel more sensibly than ever before my great need of heart-purity, and to long more intensely for it.

In this state of mind I was thrown into associations with some dear brethren, whose sweet spirit and clear testimony to personal holiness, the first I had ever heard, fired me with new zeal, and greatly encouraged my pursuit. Immediately I commenced with more purpose than ever before to consecrate and reconsecrate, to search and research, and to give up and surrender to God. Though I was no backslider, but was living, as I then and still believe, in a justified state, yet I met in this new and all-comprehensive consecration, one issue after another that had well nigh backed me down from my purpose. First of all my tobacco, then my business and money, wife and children, and lastly myself, with all my time, talents, &c., things which I had regarded for years consecrated, but which, when I was

about to assign for ever in a written covenant, I discovered were more or less idolised, were surrendered one after another, until I felt utterly stripped and desolate.

Here my troubles might have ended in perfect peace had I been at this time with some one to instruct me correctly in the simple way of faith; but instead of a deep sweet rest in Christ, I now felt that all my worldly comfort was gone, my spiritual resources completely exhausted, for I had done all I could, and realised—

“‘Tis worse than death my God to love,
And not my God alone.”

My hungering and thirsting after righteousness now became so intense, that I could think of and do nothing else but pray for a clean heart. And in answer to my prayers, I would be consciously blessed, sometimes two and three times a day, for nearly two anxious months, yet I could not venture to profess or believe myself every whit whole. At this juncture I met at a camp-meeting several persons professing and enjoying perfect love, and immediately sought instruction from them. I was told that if I was *really* consecrated to God, with a view of seeking holiness, I might at once, without any further effort or good works upon my part, believe that the Holy Spirit *does now fully save me*. I now saw that I had been waiting for a sensible evidence that the work was done, before I could trust God or believe him faithful in the fulfilment of His PROMISES.

With this new light I determined I would distrust no longer, but by the help of grace, would *believe* and “reckon” myself as ordered, “dead indeed unto sin.” Here it was suggested that there was danger of practising a wilful self-delusion; but the Spirit helped my infirmities, and I was enabled to see that it was perfectly safe to obey God, and that He, not I, would be responsible for any disastrous results that might follow such obedience. I now felt very thankful for increasing light upon duty and privilege, and ventured to state to two or three persons in sympathy with my struggles for holiness, and who were solicitous for my success, that I believed myself very near the place where Divine mercy was pledged to give me the victory.

Retiring to the woods alone, I fell upon my knees to return thanks for the little advance I felt I had made, when, all glory to the Lamb, suddenly, the forest foliage and all the surrounding

scenery put on unearthly beauty, and seemed to laugh and dance in new celestial light, while Jesus seemed to approach from behind, and clasping me to such a warm and loving embrace as I never felt before, hastened with me into the deep adorable bosom of the now smiling Godhead. Though this language comes the nearest of any that I now can pen, expressing my experience at that time, yet words are powerless to give the reader an adequate idea of the wondrous light and rapturous love which streamed through and through, and filled my whole being, when the all-cleansing blood was applied, and the sweet witness of purity imparted.

Some nine months have passed since, and though the enemy has thrust sore at me often, the mind is still, almost always, in a state of adoring wonder and a perfect peace, a sweet and often rapturous love, and a conscious drifting of my whole nature toward God, is now my rich heritage in Christ. I, however, very sensibly and deeply realise that it is all of grace through faith, that I cannot stand one moment alone; that I am deeply abased and humbled, and Christ magnified and honoured in this great salvation.

And now, were I asked to state the difference between the former and latter Christian experience, I would say: in the former, there remained more or less inclination to neglect religious duty; in the latter, there is a sweet drawing to it—then, there was more or less disposition to complain of the allotments of Providence; now there is a perfect satisfaction felt in them—formerly, there was often felt a painful distrust; latterly, there is an unwavering faith, and a pleasing conviction that “all things work together” for my good—then, there was something of a selfishness, comparatively little concerned about others; now there is a sweet desire, a happy longing to bring all into the enjoyment of this higher life—then, a felt indisposition to bear reproach, persecution, and injuries; now a willingness and ability to rejoice in persecution, and to bear injuries of any kind and from any persons for Christ’s sake; and lastly, in the partially sanctified state, at times there was no special pleasure in private prayer, a positive distaste for many of the pastor’s duties, and often a sensible love of the world, especially its riches. In the entirely sanctified, there is a conscious and complete deadness to the world, a real luxury in private prayer, a pure pleasure in

all pastoral labour, even visiting the sick and dying, and a sweet desire to labour anywhere, and all the time for Jesus, regardless of any compensation other than His pure love. Under this impulse, this experience has been written and sent to the *Guide*. May all who read it, and all the world beside, be speedily brought to the enjoyment of a like faith.

REV. S. BAKER.

LIVING BY FAITH.

"The life which I now live in the flesh, I live by the faith of the Son of God."—GALATIANS ii. 20.

THE Apostle Paul, no longer fettered with the trammels of the ceremonial law, governed his life by the great principle of faith, faith in Christ, who loved him and died for his sins. And this is the ruling, guiding, controlling principle in the life of every true Christian. The Christian *lives by faith*. His whole life is one of continual exercises of faith. He thinks, purposes, resolves, acts, in faith. He endures temptations, persecutions, afflictions, and all the trials that befall him in faith. He labours, he prays, he offers praise, in faith. His faith sees heaven open before him; and therefore the ties that bind him to this world are not so strong but he is willing to have them severed whenever God in His wisdom shall see fit. His faith sees in Christ a sufficiency of grace for every condition and circumstance of life; and therefore he meets his troubles with submission and hope. His faith sees in the will or desire of his heavenly Father the only perfect rule by which his inward and his outward life can be governed; and therefore he willingly sinks his own natural desires into the Divine purpose. His faith sees in God a boundless source of never-failing happiness and enjoyment; and therefore, he drinks this world's bitter cup without pettiness, knowing that he will soon drink the last draught, and that he will then drink of the beautiful streams of the better land. His faith also sees in God a Being worthy of all glory and all praise; and therefore he ascribes his salvation and all his spiritual blessings to redeeming love, to the power of sovereign grace.

Tipton.

S. HENK.

DID THE LORD RELEASE YOU?

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind."—ST. PAUL.

WHAT significance and well-nigh infinity of meaning is there in these words, involving responsibilities endless as eternity. The presentation of an offering suggests the necessity of an ALTAR. Under the Jewish dispensation the sacrifice was brought and bound to the altar. The moment it was laid there it became, virtually, God's property, to be used only in the service of the sanctuary. And scarcely could an act more sacrilegious be conceived of than an attempt to *resume* a sacrifice, and use it for secular or common purposes.

The offering became "holy, acceptable," by virtue of the altar on which it was laid, and not through the worthiness of the offerer, or the greatness of the gift. So great was the sanctity of the altar, after it had passed through the seven days' purification, with the blood of bulls and goats, and the sprinkling of the ashes of an heifer, it was ordained of God to be an altar "most holy"—in fact, so holy that whatsoever touched it was made holy, and thus became virtually *God's property*—never to be resumed. Thus it was under the dispensation of types and shadows.

And has the Christian an ALTAR? Let Paul answer: "We HAVE AN ALTAR, *whereof they have no right to eat who serve the tabernacle.*" Does the Christian's altar sanctify the comers thereunto? Let a greater than Paul answer, "For their sakes I sanctify myself that they may be sanctified through the truth."

And does the offering of the Christian become "holy, acceptable," by virtue of the altar upon which the sacrifice is laid? "If the blood of bulls and goats and the sprinkling of the ashes of an heifer signified to the purifying of the unclean, how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself, without spot, to God, cleanse your conscience from dead works to serve the living God?"

And now, in view of the fact that the Christian's altar is Christ, can we conceive of a more sacrilegious act than that of taking the sacrifice from off the altar after having in the sight

of God, angels and men, placed it there? And are there those that do this? Yes! and not a few who imagine that they are Christians in a *justified* state. Over and again have we heard persons say, Once I laid all upon the altar, and lived in a state of entire consecration, but this is not my present experience.

I was conversing with a lady who did, on one occasion, at the Tuesday afternoon meeting, present her body a living sacrifice to God, through Christ, and left the place rejoicing in the witness that the offering was accepted. She seemed suddenly to have apprehended the duty of entire consecration, and true to the light received, the *act* of consecration was made, and the covenant sealed. At the time this occurred, as with the mass of professors, she was conformed to the world. The next week she came, but oh, how great was the transformation! Transformed by the renewing of her mind had produced outward conformity, and her body, adorned in the *beauty of holiness*, looked like a temple meet for God. Having rendered her members as instruments of righteousness, she was remarkably used in bringing others into the enjoyment of the same state of blessedness. And thus month after month passed away, rich in blessing, and large was the revenue of praise to the great I AM.

But time came when this earnest worker was missed from the circle where she had been so useful. Where she was we knew not. Had she, like Adam and his unwary helpmeet, been beguiled from the high converse, and heaven-illuminated walk of God's peculiar ones, and hidden herself from the presence of Him whose name is holy?—or had she passed away from earth?

We seemed to see the solution when one Sabbath, as we were going to church, we met the lady we had so long missed. She was passing in one direction to church, and we in another. We perceived even from her exterior that a marked change had passed over her. Our affectionate inquiries in regard to her inner life brought out an admission that all was not now upon the altar as formerly, and she added, "When I was wholly consecrated I did not do thus," &c.

To which I responded, You say *when* you were wholly consecrated. By this I understand that you are not wholly consecrated now. Let me ask, Did God release you from your consecration vows? and if so, *when* and *how* did He release you? Will you

tell me just how it was you were released ? or do you now stand written as a covenant-breaker ?

Never do I remember to have observed one more utterly confounded than this lady, as I pressed the question, "Did God release you?" She turned sadly away. Her confounded look made a painful impression on my heart. The tempter would fain have characterised my faithfulness as an act of severity. But on reviewing the matter prayerfully, I was settled in my convictions that if we should meet no more on earth, I should, on meeting that friend at the bar of God, be thankful that the Lord had enabled me to be faithful to her soul. And I was aided in asking that the word in season might be made powerful in the reinstatement of that dear friend to the enjoyment of former covenant blessedness.

Prayer was answered. The third day after this act of faithfulness on my part, that friend was again mingling amid the scenes and companionship where she had before sealed her covenant engagements. And O! with what burning tears and bitter words did she bewail the fact that she had ever, in any degree, taken the offering from the altar. She said that anguish had seized her soul from the hour the question was asked, "Has God released you from your covenant engagements?"

But O, the long-suffering of God, and how encouraging the fact! He doth not always chide, nor retain His anger for ever. Surely it is a sin to break covenant with God. But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Our friend, though she had broken covenant with God by removing the offering measurably from the altar, did confess her sin in so doing, and was forgiven, and not only forgiven, but as she again renewed her vows of entire consecration, and bound all everlastingly upon the altar, she was again enabled to testify to the efficacy of the all-cleansing blood. Years have passed since that memorable day, and still she lives to diffuse the grace of full salvation, and bless the hour that her faithful and loving friend dared to ask the question—
"DID THE LORD RELEASE YOU?"

MRS. PHOEBE PALMER.

SABBATH READINGS.**SEPTEMBER 3.—THE NEW HEART.**

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—EZEKIEL xxxvi. 26.

THE completest change takes place when a believer is wholly sanctified. Every believer is changed. Every pardoned man is a renewed man, and every man renewed by the Holy Spirit is a child of God. But the change in a believer's nature, which takes place when he is first accepted through faith in Christ, is not complete until he become wholly sanctified. This is, therefore, the proper issue of justification—to lead on to the complete and entire cleansing of our nature. This is the glorious promise which God has made to us—to "take away the stony heart out of our flesh, and give us a heart of flesh." All believers know where the seat of evil is. So long as evil remain in the nature it is felt in the heart. The affections are chilled; there is no perfection in love, no perfection of spiritual freedom, no perfection of Christian life. The stony heart is an unfruitful heart. It is nothing but a trouble to the believer. His sorrows cannot be ended until it is taken away, and a perfectly new heart given in its stead. When the "new heart," perfect in love, and simple in faith is given, every thought, every wish, every desire is "brought into captivity to the obedience of Christ." Christ lives in us, our life is what Christ makes it, and we are ever well pleasing to Him.

Hence the "new heart" is a pure heart. The blood of Jesus Christ cleanses it from all sin. The Holy Spirit of God keeps it continually clean. All the action of God upon that heart tends to make and keep it clean. The precepts and the promises of God join to keep it clean.

It is too frequently thought to be hard to retain the blessing of perfect purity even if it be obtained. But it cannot be so hard as it is to retain our hold on Christ in a merely justified state. The presence of sin in the heart is an awful trouble to the believer. It is often difficult for him to keep his hold at all, and sometimes suggests that he has no part or lot in the matter. But when the heart is perfectly clean, there is nothing within to hinder its close clinging to Christ. All within him goes forth continually towards Him who is the source and the support of his life and joy. His hindrances then, are all outside him, and can be much more easily dealt with. With unremitting earnestness let us seek until the stony heart is taken out of our flesh, and in its stead we have given to us "a heart of flesh."

SEPTEMBER 10.—THE MOVING POWER.

"And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."—EZEK. xxxvi. 27. It is quite a mistake to suppose that "the higher Christian life" is all emotion. Love is its essence, but love is not its all. Obedience is as needful as love. The sanctified man not only loves God with all his heart, he serves Him with all his powers; he not only loves his neighbour as himself, he loses no opportunity of doing good to him in every possible way. In fact, although holiness has its seat in the heart, it has its expression in the life. And holiness cannot be found in the heart without its having an expression in the life. He who thinks he is holy in heart, but who lives unholily, is either a deceiver, or is terribly deceived. No more sad mistake can possibly be made. "By their fruits ye shall know them."

The standard of appeal is "My statutes." Not the writings of this or the other favourite author—"My statutes." Not the ideas we have formed of life—"My statutes." Not the judgment of the society in the midst of which we live—"My statutes." Not any standard which earthly powers have erected—"My statutes." The statutes which were David's song and Daniel's comfort; which gave the direction to pure life all through the ages of the past, and still guides the bravest, noblest, holiest lives of men who bless this earth with their beautiful example and their holy powers. These are the statutes which we are to "walk in." Sometimes men act in regard to God's statutes as they act in regard to the beautiful gardens belonging to a stranger. They will stop to admire them, they will point out their various excellencies, they will talk of the great privilege of those who enjoy living in the midst of them, but they will not venture to go within the gate. Even so, there are some persons who see the beauty of God's perfect laws, who acknowledge the blessedness of perfect obedience to those laws, but who fail to pass into personal enjoyment of these high privileges. But, blessed be God! His statutes may be perfectly obeyed, and the obedience may be one of the sources of highest delight in life. When God's Spirit is within us as the moving power, when He gives energy and life to all our acts, every duty becomes a pleasure, a sweet breath of triumphant gladness sweeps over every part of life, and the statutes of God become our song in the house of our pilgrimage.

Child of God, let thy obedience be perfect. *Do the things* which the Holy Ghost suggest are right and fitting for one who occupies so exalted a position. Leave no stone unturned in your ceaseless endeavours to please your Father who is in heaven, and you will succeed to the gladness of angels, and the advancing riches of eternity.

HOLINESS AND USEFULNESS.

THESE two things combine in the one end for which the true Christian lives. How he may attain these is the chief question of his mind, and the constant aim of all his labour. John Hunt, the indefatigable and self-consuming Fijian missionary, gives us his views upon this subject as they affected himself:—

“I see more than ever that two things only are worth my attention, holiness and usefulness; and I am more than ever determined to devote myself to these two things. I love holiness more than ever, and have had a larger baptism of the Spirit, who is most fitly designated, Holy. But still, I am far from being as holy as I ought to be; I have also a great desire to be useful, though not so great as I should have. I cannot say, ‘The zeal of Thy house hath eaten me up.’

“But what must I do to accomplish what I desire? For I am sure I have a good deal to do with bringing about the accomplishment of my own desires, which are not my own, but the gift of grace Divine. In the first place, I must settle the matter with God, that I will, by His grace, be wholly His, and that I will trust entirely in the blood of Christ for full salvation. This God requires, and it is essential, as perfect love and its fruits can only be the results of perfect faith.

“My consecration to God must include these three things besides:—1. A determination, by His grace, never to indulge in any conversation, follow any pursuit, or read any books not, in my conscientious opinion, calculated to increase my holiness and usefulness. 2. That I will attend to all things which I believe are calculated to help me in these two particulars. 3. I will allow a considerable portion of my time every day, to be spent in reading the Word of God and prayer, that I may know what I should do, and what leave undone, in order to be entirely holy, and as useful as it is the will of God I should be.

“One thing I must keep in mind, and that is, that I must fully believe that my Heavenly Father is of the same mind as myself in these particulars, and that He will manage all my outward affairs so as to promote my holiness and usefulness, as well as bless the use of the means. There are two classes of

means of grace; those which we use, and those which God uses. Those which we use are called in the old Minutes, 'instituted and prudential! Those which God uses are of two kinds; such as are particularly calculated to make us thankful, and those that are more particularly calculated to humble us. All our blessings and all our trials are intended to be means of grace.'



EXTRACTS FROM FLETCHER.

ARE YOU REALLY WILLING?

HERE I would ask, Are you willing, *really willing* to be delivered? Is your sin, is the prevalence of temptation, a burden too heavy for you to bear? If it is, if your complaint is not a kind of religious compliment, be of good cheer, only believe. Look up, for your redemption draws near. He is near that delivers, that justifies, that sanctifies you. Cast your soul upon Him; an act of faith will help you to a lift, but *one act* of faith will not do; *faith must be our life*, I mean, *in conjunction with its grand object*. You cannot live by one breath; you must breathe on, and draw the electric vital fire into your lungs, together with the air. So you must believe, and draw the Divine power, and the fire of Jesu's love, together with the truth of the Gospel, which is the blessed element in which believers live.

THE MOUNTAIN AND VALLEY OF PRAISE.

You see that while you praise on the top of the mountain, I hang my untuned harp on the mournful willow at the bottom. But Jesus was in Gethsemane as well as on Tabor, and while He blesses you, He sympathises with me. But this is speaking too much about *self*; *good* and *bad* self must be equally denied, and He that is the fulness of Him who fills all in all, must fill my thoughts, my desires, my letters, and my all. Come then, Lord, come and drop into our souls as the dew into Gideon's fleece; drop Thy blessing on these lines, and may Thy sweet name, **JESUS, EMANUEL, GOD WITH US**, be as ointment and rich perfumes poured upon my dear sister's soul! Spread Thy wings of love over her; reward her a hundred fold in temporal and spiritual

a fair prospect opened to my view. At the same time I saw my vast distance from it in a manner I never did before. And yet I wanted to see it more, and I could not bow my knees; but words to this purpose flowed from my lips—

“Show me, as my soul can bear,
The depth of inbred sin;
All the unbelief declare,
The pride that lurks within.”

My prayer was answered: I had a surprising view of the total sinfulness of my heart. I knew this discovery was from God. I believed it possible to be saved from all sin before death. I believed it possible to be thus saved in a moment; and I believed that moment was near. So that I could cheerfully sing—

“The glorious crown of righteousness
To me reached out, I view;
Conqueror though Him, I soon shall seize,
And wear it as my due.”

In this state of mind I went to Spitalfields Chapel. Mr. Wesley's text was, “Now is the day of salvation.” He addressed himself chiefly to believers. I found I was one to whom this word of salvation was sent. An inexpressible hunger and thirst after full salvation took place in my soul. And I thought, Surely I shall be filled therewith? But the question is, When? The answer was, *If thou canst believe, now is the day of salvation.* And I was as clearly convinced of UNBELIEF as I was before my justification. God told me His time was now; unbelief told me it was not now! O the wickedness remaining in a heart but partly renewed in the image of God!

As I formerly felt that I only wanted faith in order to be justified, so I now felt that I only wanted faith in order to be wholly sanctified. But I knew, “Everyone that asketh, receiveth.” I therefore gave myself to prayer, nothing doubting but God would answer. For two days I prayed continually. I prayed in my shop, I prayed in the street, I prayed rising up, I prayed lying down. The Lord heard and answered me. At the end of two days, it seemed as if my strength failed me, and I could only say, “LORD, I WILL BELIEVE; *help Thou my unbelief.*” I was enabled to bring the words to the present moment. I felt that faith which bringeth salvation, and rejoiced with joy unspeakable and full of glory. In that

moment I was as clearly saved from sin as ever I was justified. And this blessing was bestowed upon me only eight weeks after the former.

Surely, when God gives any blessing, *it is His will that we should keep it.* But I did not keep this long. I fancied because I had much love, I had much knowledge, and that therefore few could teach me. I forgot that I had need every moment of the intercession of Christ. And I fixed my own meaning on several texts of Scripture, which exposed me to a flood of enthusiasm. This brought on some loving opposition from my brethren, which was not always received in the spirit of meekness. And I sunk lower and lower, till I had no longer any pretence to perfect love. But, notwithstanding my great unfaithfulness, God did not wholly withdraw Himself from me. I still retained a sense of acceptance, which indeed I have not lost one hour since I first received it. But yet I sensibly felt that it is an evil and bitter thing to sin against God. My natural tempers again prevailed, and I could not keep myself from idols. I was barely kept from outward sin. And this I knew was not by my own strength.

Towards the latter end of the year 1774, it pleased God to stir me up anew. I was deeply convinced of my fall. I again felt foolish desires, the fear of man, and various other evils in my heart. And I could truly say—

“’Tis worse than death my God to love,
And not my God alone!”

Till that memorable day, December 12, 1774—yea, on the former part of that day—I was torn by unruly passions, by the love of the world, and a train of evils. Yet, in the midst of all, I poured out my soul to God in much prayer. In the midst of all, a thought sprang up, “I will go to the tabernacle.” I went, being still in the spirit of prayer. Mr. Joss preached from part of the fourth chapter to the Romans. Although I could not agree with him that “all believers are staggerers,” yet his preaching so much below my experience was sanctified to me. I looked to God, and the spirit of supplication was poured into my soul. I was athirst for God; I opened my mouth wide, and indeed He filled it. He spoke to my heart, “I will cleanse thee from all thy filthiness, and from all thine idols.” These words passed my mind several times before I attended to them. At length I started, and thought, surely this

TO HIM THAT OVERCOMETH.

TRUE believers always overcome. Have we not sometimes seen them? The long line of witnesses reaches down from the Saviour's time to ours. The last willing followers of the immortal train have just ascended from our side. We listen to their elder's assurance, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb! They are before the throne of God, and serve Him day and night in His temple; and God shall wipe away all tears from their eyes." We listen again, and the eternal benediction still falls in peace from heaven—"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

How often, through the world's literature and history, have we heard some ambitious commander or emperor babbling, in his vain waking dreams, of a world's conquest! We turn from these poor visions of cruelty and blood to the meek army of the living God; from the false victories of force to the true victories of faith. Here, on a lowly bed, in an English village by the sea—as I was lately reading—fades out the earthly life of one of God's humblest but noblest servants. Worn with the patient care of deserted prisoners and malefactors in the town jail for twenty-four years of unthanked service, earning her bread with her hands, and putting songs of worship on the lips of these penitent criminals—she is dying; and, as the night falls, some friend asks, "What shall I read?"

The answer of the short breath is one firm syllable, "Praise!"

To the question, "Are there no clouds?"

"None; He never hides His face. It is our sins which form the cloud between us and Him. He is all love, all light."

And when the hour of her departure was fully come, "Thank God, thank God!"

And there—as I read again—in his princely residence, surrounded with the insignia of power, but in equal weakness before God, expired a guileless statesman, nobleman by rank and character, calmly resigning back all his power into the Giver's hands, spending his last day of pain, like many hours of all his days before it, with the Bible and Prayer-book in his feeble

hand, saying, at the end, "I have been the happiest of men, yet I feel that death will be gain to me, through Christ who died for me."

Blessed be God for the manifold features of triumphant faith!—that He suffers His children to walk toward Him through ways so various in their outward look—Sarah Martin from her cottage bed, Earl Spencer from his gorgeous couch, little children in their guilelessness, unpretending women in the quiet ministrations of faithful love, strong and useful and honoured men, whom suffering households, and institutions, and Churches mourn. All bending their faces toward the everlasting light, in one faith, one cheering hope, called by our Lord, who has overcome the world, and dieth no more!

"One army of the living God,
To His command we bow,
Part of the host have crossed the flood,
And part are crossing now."

The sun sets; the autumn fades; life hastens with us all. But we stand yet in our Master's vineyard. All the days of our appointed time let us labour righteously, and pray, and wait till our change come, that we may change only from virtue to virtue, from faith to faith, and thus from glory to glory!

F. D. HUNTINGDON.

SPIRITUAL LETTERS.

65, *Gilesgate, Durham, 25th May, 1871.*

DEAR MR. BAINBRIDGE,—I hope you will pardon me in taking up my pen to write to you, but I really feel as if I could not but do it, in order to give some of my experience which I have felt since I saw you.

In the first place I would express my unbounded gratitude to God for that kind Providence which brought me into your company yesterday. After I parted with you yesterday, I had an awful struggle with the enemy of my soul; he fain would have driven away those impressions which I felt when with you, but I came home and retired to my closet to plead with God that I might get the victory. I felt God was with me, giving

"O LORD, THOU KNOWEST!"

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest.
Cares of to-day, and burdens for to-morrow.

Blessings implored, and sins to be confest,
I come before Thee at Thy gracious word,
And lay them at Thy feet—Thou knowest, Lord.

Thou knowest all the past—how long and blindly
On the dark mountains the lost wanderer strayed,—
How the good Shepherd followed, and how kindly
He bore it home, upon His shoulders laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present—each temptation,
Each toilsome duty, each foreboding fear;
All to myself assigned of tribulation,
Or to beloved ones, than self more dear!
All pensive memories, as I journey on,
Longing for vanished smiles, and voices gone!

Thou knowest all the future—gleams of gladness,
By stormy clouds too quickly overcast,—
Hours of sweet fellowship, and parting sadness,
And the dark river to be crossed at last.
Oh, what could confidence and hope afford
To tread that path, but this—*Thou knowest, Lord!*

Thou knowest, not alone as God, all-knowing,—
As *man*, our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing,
Oh, Saviour! Thou hast wept, and Thou hast loved!
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

Therefore I come, Thy gentle call obeying,
And lay my sins and sorrows at Thy feet,
On everlasting strength my weakness staying,
Clothed in Thy robe of righteousness complete:
Then rising and refreshed, I leave Thy throne,
And follow on to know as I am known!

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CONTENTS.

	PAGE
Can the Holy Fall?	353
The Secret Place of the Most High	359
Poetry—Waiting for Christ	361
Sabbath Readings	362
The Highest Love	367
True Devotion	369
How to meet Opposition	371
Spiritual Letters	372
"Not what I ought to be."	376
The Strength of Weakness	377
Poetry—The Divine Call	378
Title Page.	
Preface.	
Index.	

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THE GUIDE TO HOLINESS.

PERFECTION IN CHRIST.

THERE is only one perfection for man, and that is in Christ Jesus. He was originally perfect in his creation, but an enemy came and mischievously infused an element—sin—into him, which ruined his pristine perfection. From that time he has been imperfect in all the respects in which he was previously perfect.

Man, conscious in some degree of the imperfection of which he was the subject through sin, and wishing to attain again the nature and character he had lost, began to study the ways and means to realise the object of his ambition. And so we find that the history of man is largely filled up with schemes and efforts to reach perfection. Hence man's systems of religion, of politics, of education, of philosophies, contemplate the bringing of himself back to perfection.

But thus far the systems have failed. All the human devices, and enterprises, and energies of the centuries past, and the ages present, in every grade, relation, kindred, and condition of the world, have failed to produce a single specimen of perfection equal to that which stood forth in the primeval earth, when Adam bore the image and nature of righteousness and true holiness.

And so we find, after the efforts of nearly six thousand

years, man is not perfect in his religion, in his education, in his politics, in his literature, in his philosophies, in a word, in nothing which is of and by himself.

And wherefore is this so? Simply because man, being imperfect in himself, nothing he says or does is perfect. Perfection cannot be produced by imperfection, neither can perfection exist in imperfection.

This being the condition of man, and God his Father, seeing his wish to attain perfection, and his endeavours failing to bring him to it, graciously undertook to provide a way in which he might obtain perfection.

He has done this without the wisdom and power of man. He has done it in a way which is above his natural comprehension, and in contravention of all his natural propensities. What the law could not do through the weakness of the flesh, and what man could not do by any of his schemes and enterprises, that God has done in His infinite love and unsearchable wisdom.

He has done it in His Son Jesus Christ. All men were made perfect originally in Adam, but Adam falling from his perfection, all men born of him are, like him, imperfect. Christ is the second Adam, and all who are spiritually born of Him, and in Him, are perfect. They are perfect because He is perfect, and they partake of His perfect nature.

They are perfect, not according, it may be, to their own ideal of perfection, or according to that of the world, but perfect according to the ideal of God.

Perfect in Christ Jesus. In themselves they are imperfect; in their relations, duties, knowledge, and many other things in which they appear both before God and man, they are imperfect; but *in Christ* they are perfect. Sprinkled with His blood, possessed of His Spirit, covered with His righteousness, they are perfect. He in them and they in Him, they are perfect. Every spot of guilt,

every stain of corruption, every relic of depravity is destroyed from them in Christ, as they in Him appear before God. God looks at them through Jesus, nay, not through Him, but *in* Him, and so He sees no sin in them. His Son has borne it all away, cleansed it all away, and now they are holy as He is holy : just as when a house of glass in the cloudless sunshine is perfect in light, not in its own, for it has none, but in the light of the sun : just as the perfection of any object in nature is only perfection in the order, place, and relation in which it is placed by God.

In Christ Jesus, then, this perfection is only found. Away from Him it cannot be found ; *near* Him it cannot be found ; even the sight of Him, the touch of Him, the hearing of Him will not secure it : only *in* Him. In Him, as one is in the air and light, in an open field at midday, *enveloped* with Him. In Him, as the heart in the body, deriving support from Him. In Him, as Paul says, we as the offspring of God are in God, living, moving, and *having* our being in Him.

Perfect in Christ Jesus. This perfection is a perfection derived, and not innate ; a perfection dependent on another, and not on ourselves ; a perfection finite, because we are finite who hold it—but infinite as existing in Him who communicates it ; a perfection not absolute, infallible, unprogressive, because we who contain it are not so, but it is so as dwelling in Christ Jesus ; a perfection compatible with an imperfect body, and imperfect knowledge, because perfection in these does not in its schemes contemplate this ; a perfection which may exist, notwithstanding the sneers, the denunciations, the persecutions of the world, the temptations of Satan, the wants, sufferings, and trials of life ; a perfection in Christ Jesus, therefore, a perfection like His, as it was contained and exhibited in His Mediatorial nature and character.

We are in *Christ Jesus* by faith. We abide in Him by faith. If our faith has actually secured to us an indwelling in Christ Jesus, it has also secured to us a consciousness of it. It has given us the witness in ourselves. We have *life* in Christ Jesus; and as he who has life, and lives in any particular state, place, and relation knows it, so we who live in Christ Jesus.

Then this perfection which we have must not be *stationary*. Is it the perfection of a babe in Christ? we must grow in that perfection until the perfection of the babe is lost in the perfection of the man in Christ Jesus. Is it the perfection of a man in Christ Jesus? then must our manhood go on developing its perfection in all the ways, means, and possibilities within the sphere of its existence. We make a serious mistake if we imagine that perfection in Christ Jesus implies no further growth or development. This may be so in human-wrought perfection, as associated with things of this world; but it is not so with the perfection of God in His works. All His works are perfect as they come from His hands, whether a caterpillar or an angel, the new-born reptile or the opening blossom; but they *grow in perfection* as long as the laws of their being permit them to exist. So it is especially in the work of His grace, where sin has no control in the workmanship. Created in Christ Jesus, through faith, by His Holy Spirit, we are created perfect; but we must still go on unto perfection through every period of life. Though already perfect, as Paul says, we must press on towards the mark which is set before us. And where that is perhaps no saint on earth or in heaven can tell us; for this reason, that the holiest saint on earth, though he has reached what he thought was the mark, now sees another one before him, and now he says, "I must press after that." One height of perfection leads to another one beyond in this state of holy being. And, doubtless,